

¶ An exposition vppon  
*the Booke of the Canticles, o-  
therwise called Schelo-  
mons Song.*

¶ PUBLISHED FOR  
the edification of the  
*Church of God.*  
By T. VV.



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# TO THE RIGHT

worshipfull and his very good friendes  
*in Christ*, Sir Iohn Brockette And Sir Iohn Cuttes

Knights, and M. Charles Morison Esquire,

T. VV. vvitheth continuance and increase in  
that state, vvhich hath the promise of this  
life and of that that is to come,  
thorovv Christ.



Sende vnto youre  
worships, some few  
lines and leaues of  
mine, long agoe  
written vpon the  
Canticles of *Solo-*  
*mon*, for the dearest  
friende that I had  
amongst men, whil  
he was liuing vpon

earth: and lately published, for the profite of  
Gods people, at the earnest request of some  
of my very Godly friendes. For mine owne  
part I was vtterlye purposed, either to haue  
buried the same (as diuers other things that  
I haue writtē vpon other bookes of holy scrip-  
ture) in perpetuall darknes, that they shoulde  
neuer



## THE EPISTLE

never haue beheld the light of this sunne, or  
els to haue suffered them to perish amongst  
wormes & moaths, as the common prouerb  
is. Wherevnto I was the rather ledde, not  
for want of good will to benefite the church  
of Christ, (all whose causes and euerye one of  
them, shal thorow Gods goodnes be so deare  
vnto me, as mine owne life) but partly by rea-  
son of the great sinne and insufficiencie, that  
I find in my selfe, to perfourme that dutye in  
action, wherevnto in affection I will alwayes  
be readye, and partlye also by reason of the  
great learning and light, that God hath be-  
stowed vpon this last age of the worlde, but  
most especially by reason, of that wonderfull  
waywardnes, and curiousnesse, that I see the  
spirites of sundrye men to be possessed with-  
all, whom nothing can please, but that which  
they them selues affect. For if a man bring  
new thinges, they are discontented, for that  
men walke not in former antiquity. And if a  
man, tread in the steps of the auncient, their  
stomackes loath it, & they count it coleworts  
twise sodde. And yet these men that are so  
diuersly conceited, hatch or bring foorth no-  
thing of their owne, either new or olde. For  
mine owne part I will not denye, but that in  
this poore worke that I now publishe, I haue  
beene greatlye holpen, by the light of other  
mens workes vpon the same booke, both old  
and

by gods grace,

## DEDICATORIE.

and new writers I mean: But most of all furthered therein by the writings of men, though of late, yet of worthy memorie, who hauing receiued more knowledge in tongs, & more light in the word, by reading, hearing, conference, and meditation therein, haue more soundlye interpreted the same, than such as went before them in the flesh. And yet I haue not so sworne, into all their wordes, but that vppon reason, I hope I maye both in translation and sense now & then with their good leaue swarue from them. Whatsoeuer it be let the church iudge, and take it I beseech your worships, into your hands frō the hands of him, that wisheth you all and euery one of you, al good in Christ. In the penning wherof I can simplye confesse, that I haue neither sought gaine nor glorye to my selfe, but in all simplicity and shortnes after my maner, labored to come to the true meaning of the holy Ghost, and the obseruation of such necessary doctrines, as the Lorde made mee able to see for the time. The course that I haue taken therein, is plaine and profitable if I be not deceived. First connecting the chap. together, then diuiding them into their seuerall partes and portions, afterwardes giuing the sense of them verse by verse, and lastly obseruing such doctrines, as most fitlye agree with the place. If any man see more or better, I pray him, not



## THE EPISTLE

only not to contemn this that is, which is but to publish that which maye more edifie. And as for your worships, I beseech you to accept it, as at the hands of one that doth vnfaignedly both loue & reuerence you all in the truth, and for the truth. And sith it principallie in-treteth of the church, let it be a whetstone to ad an edge to your care & loue, for the church & the causes therof: and the rather because of the practises of the wicked against it, both at home & abroad, that sith they doe what they can to vndermine it, thogh it be to their iust condemnation, you maye doe your vttermost to the vpholding of it, sith in the peace & flourishing estate thereof, standeth the glorie of God, & the good & quiet state of the whole land, & euery particular sound member thereof. Christ Iesus the onely head of the church, encourage your heartes and strengthen your handes, to minde, speake and do those things that may tend to his glorie, and the good of his people, and be answerable to the places wherein he hath put you, in the cōmonwelth, that when the dayes of your dissolution shall drawe nigh, you maye in the testimonye of a good hart, feel to your comforts, the assured and vnmoueable hope of the heauenly inheritance. London the 25 of this Maie, 1585.

Your vverships alvvayes ready and bounden in  
Christ Iesus, T. VV. the Lords vnvvorthy.



*C A P. I. and the summe thereof.*

1. The Church being carryed away with the desire of the Bridegrome, desireth to be imbraced of him. 2. She commendeth his sweet saouering name, 3. And voweth that she wil praise it. 4. She purgeth her selfe from her vnworthinesse. 5. 6. And calleth vppon the bridegrome. 7. Whom the Bridegome instructing, hee beautifieth with deedes and promises. 8. Whertore reioysing between themselues, they commend and praise one the other.

I



*Song of Songs, which is Sche-  
lamons.*

2

*Let him kisse me, with the kisse  
of his mouth: for thy loues  
are good before wine.*

3

*To smell to, thy oyntmentes  
are best, thy name spread abroad is as oyntment  
therefore thy Damselles loue thee.*

4

*Drawe mee, wee will runne after thee: when the  
King him selfe shall haue brought me into his  
inner Chambers, we will reioyce and be glad in  
thee, we will rehearse thy loue before Wine:*

B

such

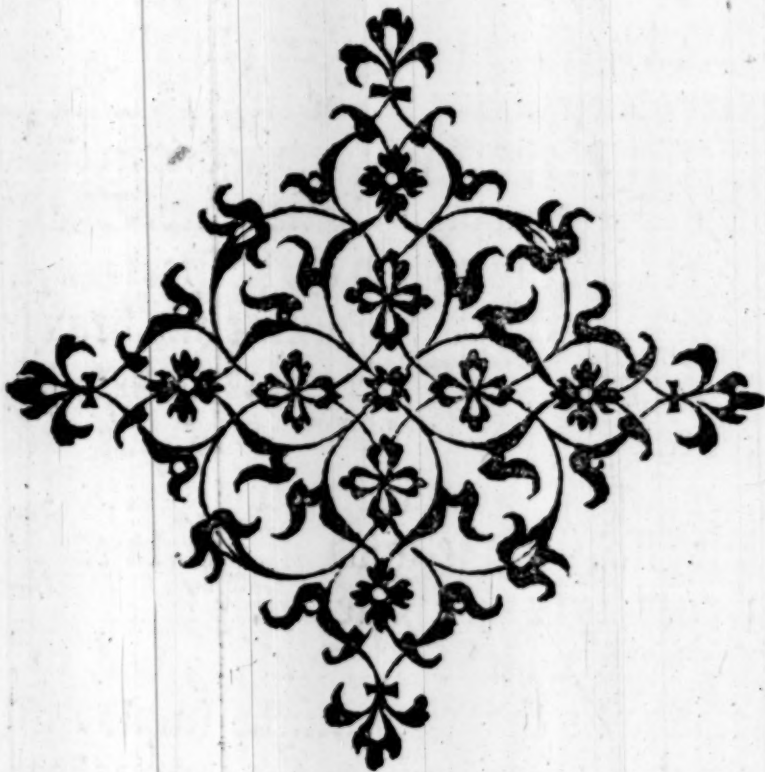


suche as loue thee shall speake of righteous things.

- 5 Blacke I may bee, yet comely am I, O daughters of Ierusalem: I may bee like to the tentes of Kedar, but I am like to them that dwell vnder Schelomons tapistry.
- 6 Looke not vpon me, because I am somewhat black, because the sunne hath behelde mee, because the sonnes of my mother kindled with wrath against me, haue appointed mee the keeper of other vineyards, because I haue not kept to my selfe mine owne Vine.
- 7 Shew me, O thou whome my soule loueth, where thou feedest, where thouc arest, that the flocke may lye down at noone tide: for why should I be, as one that spreadeth the tent, among the flockes of thy companions?
- 8 Seeing thou knowest not, O thou the fairest of women, go out, follow not the steps of that flock, and feede thy kiddes, aboue the Tents of other shepheards.
- 9 I do compare thee, O my loue, to the troupe of horses, that are ioyned to Pharaohs chariots.
- 10 Thy cheekes are comely, as it were with rowes of stones: thy necke, as it were with collers.
- 11 Wee will make for thee borders of golde, with studdes of siluer.
- 12 In the mean while that the king is at his repast, he sendeth out his sauour of mard.
- 13 My beloued is vnto me, as a bundle of myrre,  
remai-

*remayning between my breasts.*

- 14 *My beloned is unto me, as a berry of the Cypres tree, in the Vineyards of Engedi.*
- 15 *Behold thou art fayre, my lone, beholde thou art fayre: thine eyes be like the dones eies.*
- 16 *Bebold thee, thou art fayre, O my beloned, yea thou art pleasaunt, yea, our bed is greene.*
- 17 *The beams of our houses, are of Ceder trees, our walking places are of wood like Cypres.*







An exposition vpon the Canticles, other-  
wise called *Schelomons song*.



**B**Efoze wee come to open this booke, something would be marked touching the obscuritie and hardnesse therof, whereof I suppose a duple reason may be yeelded. The one is the sodaine chaurage of the number, tense, and personne, as now speaking singularly, then plurally, now in the present time, anone in the time to come, now in the person of the Bride, and anone in the person of the Bridegrome, or some other. The other is, for that in parables and darke speeches, there is expressed vnto vs, verpe diuine and heauenlye matter, the holy Ghost vsing this maner of speaking, not onelye that the eyes of the wicked might be stopped from beholding spiritual comfort: but also that the good might know, that whatsoeuer light they haue, they haue it from him, (for both which see, Math. 13, ver. 11. 12. 13. &c) and also that they might imploy all the vnderstanding they haue, to the comprehending of these, though darke, yet very excellent mysteries. Letting passe all necesseties, either of the Jewish Rabbinnes, or of the old expositors, and namelye of *Origen*, wee will content our selues with

*allegories, or  
mysteries.*

with a plaine and simple sence of this Booke, wherein *Schelomon* being the holy ghostes instrument, doth liuely declare, the matter and maner of mariage, which is betwixt *Christe* and his Church, sometimes setting out the speeches that passe betweene them, making as it were thereby, the betrothment, otherwhiles declaring, the mutuall duties one of them towardes an other, but specially that same great loue of the Bridegrome to his spouse, which is neuer remooued, but alwayes abideth constant, how oft soeuer shee fall awaye, and seeme, as a man would saye, to forsake her husband. If any think this kinde of dealing, to be ouerlight for so graue, & weighty a matter, let them take heed that in the height of their owne hartes, they doe not ouer proudly censure God and his order, who in many places vseth this similitude or parable of mariage, to expresse his loue to his Church by, and the dutie of the Church towardes him: one or two places shal serue, as *Hoschea*, 2. 19. I will marry thee vnto me for euer, yea, I will marry thee vnto me in righteousness, &c. Also, 2. *Cor.* 11. 2. I haue prepared you for one husbande to present you, as a pure virgin to Christ. And that by this meanes *Christes* loue is expressed towardes his Church, maye appeare, *Ephes.* 5. 25. Husbandes, loue your wiues, euen as Christ loued the Church. And the obedience of the Church to *Christe*, is declared in the same chapter.



ter. ver. 22. 23. 24. Concerning the time when this Booke should be witten, nothing can bee sayde of certainty out of the scriptures. Wherefore leauing coniecturall gesses, let vs cleaue to the certainty, Gods spirite hath penned it, and by the prouidence of our almighty God it hath beene esteemed in all times, to the end that we, vpon whō the ends of the world are come, might reape and receiue profit and comfort thereby: and yet see somewhat thereof hereafter.

- 1 This first Chapter I doe deuide into three partes. The first comprehendeth the tytle or inscription of the worke, together with the authoꝝ name, & this is in the first vers.
- 2 The seconde setteth out the wishes of the Church, desiring effectuallye to be ioyned with her head and spouse Christ. And this is from verse 2. to the end of the 7.
- 3 And the third containeth Christs ready offering of himselfe to his church, with a mutual cōmendation one of an other: vꝝ. of Christ & his Church, from ver. 8. to the end of y chap.

Verse 1. *A song of songes*) That is to say, a most excellent and notable song. For by dubbling of the wordes, the Scripture vseth, if it speake of good thinges, to vnderstande mosse excellent thinges: as Deut. 10. 17. The Lord your God is God of Gods, and Lord of Lordes. That is to say, most high Lord and God. Whereas if it speake of base thinges, it doth then on the other  
side

doe by dubbling, debase them as much, as Gen.  
 9.25. It is sayd of Ham, A seruant of seruants  
 shall he be. That is to say, a most vile slaue or  
 seruaunt. *Which is Salomons*) That is to saye,  
 which Salomon made: putting the time present  
 for the time past. And this is the generall title  
 of the whole Booke, and conteineth as a man  
 would say, not onelye the wryters name, but the  
 verpe chiefe matter, it beeing a mosse excellent  
 marriage song, as you would say, betweene Christ  
 and his church. That Solomon ment, not one-  
 ly to set out his match with Pharoas daughter  
 of which you may see, Psal. 45. thorow out, but  
 also to ascend on high, v3. to the spirituall mar-  
 riage, betweene Christ and his church, I take it  
 to be ouer plaine, then needeeh to be stood vpon.

Verse.2. *Let him kisse me*) The Church desi-  
 reth, the vnfained loue and continuall presence  
 of Christ. For kissing in old time was vled, as a  
 testimony of loue. see Genes. 31.28. Genes. 45.  
 15. Luke. 7.45. 2. Cor. 13.12. So that he putteth  
 thi signe of the thing for the thing it selfe. *With  
 the kisses of his mouth.*) The church meaneth by  
 kisses in the plurall number the aboundaunce  
 and continuaunce of his loue, and by the worde  
*his mouth*, his presence: euen as it is ioyfull to  
 parties affiaunced, not onelye to see one an o-  
 ther, but also to continue togeather. And in this  
 prt of the verse is contained the churches wish:  
 in the nexte part is declared the reason of her  
 wish,



with) for thy *loues* are good: By *Loues* shee meaneth fauour and liking of her: and she speaketh thereof in the plurall number, both to set out the plentifulnesse of the same in Christe, and to declare also what great comfort she did conceiue, by the abundance thereof: and by *good*, she meaneth profitable, sweete, pleasant, and as it were full of saluation vnto her: and marke the soudaine change of the person: for heere the Church speaketh of Christ in the second person, whereas before shee had spoken of him in the third. *Before Wine*, that is to say, if they are better then *Wine*: if they may be compared therewith: that men had *Wine* in great account, and took it as a singular blessing from God, may appeare *Psalm. 4. 7.* But by wine heere he meaneth, a very fine, sumptuous, and wel furnished feast, a part of the feast, or some of the thinges vsed in the feast, for the feast it selfe: see *Hester. 5. 6. Prou. 21. 17. Eccles. 2. 2.*

Vers. 3. *To smell to thy Oyntmentes are best*) The Church commendeth Christ for the great and wonderfull graces in him, declaring that he was in that respect most sweete and sauoy, yea, more excellent then all oyntments. This is vsuall by oyntmentes or annoynting to signify Gods graces, and benefites, they being sygnes thereof, put to the thing it selfe: as, *1. Ioh. 2. 20. Psalm. 133. 2.* *Thy name sprade abroad* (that is to say, thy fame, glozy, and renoun, made known

in the world by many meanes: but cheefely by  
 thy word, is as oymntment, that is to say, pretious  
 in respect of it selfe, and profitable in respect of  
 others, see Ecclesiastes. 7. 1. For hee speaketh  
 as I take it, of oymntmentes powred out of one  
 Uessel into another, or vled about men for di-  
 uers respectes, the profite and pleasure where-  
 of, cometh not vnto them selues onely, but to  
 other) *Therefore the Damselles loue thee.*) By  
 Damselles or Virgines, the Church meaneth her  
 freendes and welwillers, such as were and are  
 particular Congregations: who are also called  
 Damselles, and Virgins, because their conuer-  
 sation was pure, and their heartes right as  
 those are sayde to bee Virgins, that were neuer  
 knowne of men, as Judges. 21. 12. And in this  
 sense haue yee the word Damsell or Virgine vled,  
 Psalme 45. 14. v3. taken for particuler Chur-  
 ches) *loue thee*, that is to say, not onely carry an  
 inward and hearty affection towards thee, but  
 also testify the same by outward approuing and  
 liking of thee, see Psalm 26. 8.

Verf. 4. *Drawe mee.*) These are still the  
 wordes of the Church, acknowledging her own  
 weakneses, and crauing, not of desert, but for  
 free good will, that she may come to her spouse,  
 which without his assistance, she cannot per-  
 fourm, as Ioh. 6. 44. also Iohn. 15. 5. *We will  
 runne after thee.*) This may either bee a sodaine  
 change of the number, a thing often vled in the  
 scrip.



Scripture, passing from the singular to the plurall: or els the church speaketh it in her own name, and the name of her danisels and virgins: which though they be many in respect of the seuerall congregations, yet are they but all one, in respect of y<sup>e</sup> whole body, and the word of running, noteth the willingnes and readines of the church, in following God and his calling. The instruments that God doth vse to draw her by, are his word outwardly, and his spirit inwardly: the ready running of the church, consisteth in spirituall and holpe affections, and in care and conscience, euen in outwarde conuersation to shew themselves ready to strue to sanctificatiō. Now the church addeth a promise of praise and thanksgiuing thē to be yeelded and perfozmed, when the Lorde shall in great plentye powze foozth his graces vppon her, saying: *When the King*) that is to saye, when Christ the Lord and Sauour, the king that God hath appointed ouer his Church, as *Psal. 2. 6. Shall haue brought me*) v<sup>z</sup>. of his meere mercy and grace, for there was neuer any thing in the Church, to procure Christ to loue it before he loued it, as *Ephes. 5. 25. 26. 27. Into his inner chambers*) that is to say, into most sure and safe places, speaking after the maner of men, who hide their most precious thinges in most assured places, as where is locke vpon locke: putting also the places, where this kinges wonderfull treasures were reser-

reſerued, for the treasures them ſelues, that is  
 for the excellent aboundance, and riches of his  
 graces, as of the knowledge of his miſteries and  
 ſuch like. Neither neede we feare to affirme,  
 that the Church meaneth hereby the bzinging  
 of her, as a man would ſay, into the bzidechamber  
 where ſhee ſhoulde haue familiaritie, with her  
 husband and ſpouſe Chriſt, and ſhoulde partake  
 with him of al his graces, according to that in y  
 Goſpell after S. Iohn: And as of his fulnes  
 haue we all receiued, & grace for grace. Iohn  
 1. 16. *We will reioyce, and be glad in thee.*) A ſuddē  
 chaunge of the number, as beſore in this ſame  
 verſe: *Wee will come after thee*, for the expoſiti-  
 on whereof, ſee beſore alſo in the ſame place: and  
 the dubling of the wordes, ſerueth to expreſſe  
 their earneſtneſſe, q. d. This ſhall be it that we  
 wil take great pleaſure in, yea it ſhalbe the one-  
 ly matter of our mirth to praiſe and thank thee.  
*We will rehearſe*) that is to ſaye, wee will both  
 think vppon in our mindes, and alſo ſpeak of  
 with our tongues, ſo y both ſhal go togeather, in  
 expreſſing thy tender affection towards vs. *Thy  
 loues more then wine.*) Theſe wordes are expoun-  
 ded in verſe 1. of this chapter. *Such as loue thee  
 ſhall ſpeake of righteous thinges*) q. d. I and theſe  
 that are with me which loue thee, will ſpeake of  
 thoſe thinges that be iuſt and good, opening by  
 theſe wordes, the allegory, as a man would ſay,  
 which lay hid vnder the former ſpeeches.

Verſe.



Verse. 5. *Blacke I may be.*) These are the churches wordes, but not to her spouse, as befoze, but to the particular members of her body, whereby shee pzeuentech that, that either her enemies might object against her, or her friendes conceiue of her, as that for her blacknesse she should be vnmeet, to match with so great a king. By *blacke* the Church meaneth, y<sup>e</sup> thzogh her aduersaries dealings, as persecutions, imprisonments, reuilinges, and such like, she may sceme in mens iudgementes, to be deformed, and therefore not so great account to bee made of her: but she gyueth them to vnderstande, that how il fauored so euer shee bee outwardly, yet inwardly shee is faier, beautifull and glozious, as *Psal. 45. 13.* see also *Psal. 68. 13.* *Yet comely am I*) that is to saye, fayre and beautifull, and in that respect to be beloued, *q. d.* Blacknesse shall not turne me awaye from my spouse: neither yet will he for all that like the worse of me, for though blacke I be, yet am I of a comely beautye, and of a louely making and knitting, of the partes of my body. *O daughters of Ierusalem*) Shee vnderstandeth by this speech, the faithfull men and women dwelling in Ierusalem, as our Sauour also doth by the same wordes, *Luk. 23. 28.* But yet so, that vnder them hee comprehendeth all the rest of the faithfull wheresoeuer dispersed, and the reason is, because that the law should go forth of Zion, and the word of the Lord from Ierusalem, to other



ther Nations and people, as *Isaiah. 2. 3. I may be like to the tents of Kedar*) We maye take these wordes, either simplie thus, that the Church, by reason of the afflictions that she indured, should be blacke and deformed, euen as the verie tentes of the Arabians were, that by the heat of the sun, by tempestes and stormes, and the mutability of the ayre, were maruailousslie defaced as it were: or els, that by the figure Metonymy, he putteth the tentes, for the people dwelling in the tentes, which I rather encline vnto, by reason of that which is witten, *Psal. 120. 5. Kedar* was the name of one of Ishmaels Sonnes, as appeareth *Genes. 25. 13.* who togeather with their posteritie, as it should seeme inhabited some part of Arabia Petrosa, and called the name of that quarter where they dwelt, *Kedar*, by the name of their first Father, see *Isaiah. 21. from verse. 16.* to the end of the chapt. But I take it to be here vsed more generally, that is a parte of the Countrey for the whole and the name of the Countrey, for the people inhabiting the same, as *Hieremie. 2. 10. Hiereme. 49. 28.* that the people dwelt in Tentes, it appeareth not onely by this place, but by *Isaiah. 13. 20:* Besides that they were blacke, this reason me thinketh is sufficient to proue, because they were gyuen muche to trauell from place to place, and to soze toile in so often removing their Tentes which they dwelt in, and also by reason of their nigh bordering to the Ethi-

as

*opians* as apeareth 1. *Chron*, 21. 16. who were black, & therof were called *blackmoores*. See *Hie*. 13. 23. *but I am like to them that dwell under Solomons Tapistry*, (that is to say) moste faire and comely for those that dwell in Kinges houses, and specially those that are continually in the places of most costly furniture and rich hanging are not only verie faire, as whose beautie the sun or sharpe weather doth seldome touche, but also are comely, because of beeing continually in the Kinges presence, from which purpose our Saviour Chzistes speech. *Math*, 11. 8. doth not much vary. And no doubt, but by one parte of *Solomons* househoulde, as his tapistrie or curteines, shewment all the glorie and furniture of his house, whatsoever, of which you maye read at large 1. *Kinges*, 10. 1, 2. &c.

Verse. 6. *Looke not upon me.*) The church continueth her speech, to the particular members thereof, willing them not to looke vpon her, that is, not to be discouraged from ioyning themselves vnto her for all her afflictions, which make her outwardly as it were deformed, but rather to haue their eyes fixed vpon Chzist her husband, & those inward beauties & graces that he hath decked her with all. *Because I am somewhat blacke.*) She doth in this speech somewhat lessen the word, *blacke*, that was vsed verse. 5. q. d. *My blacknes is not so much as perhaps you take it to be: and therefore be not so much discour-*



discouraged as you woulde seeme to bee ) *because the sunne hath behelde me.* ) The Church declareth in these and the wordes following, that that blackenesse was not her owne naturall colour, as a man woulde saye, but that it came by some other meanes : as firste, because that thozow oppzession and persecution, shee was as it were by the sunne dyled by. So that the word *sunne* is taken here, for the heat of persecution, and so it is, *Math. 13. 6, 21. because the sonnes of my mother kindled with wrath against me, haue appointed me the keeper of other vineyards*) I know this place is diuersly expounded. Some giue this sence of it : by *sonnes of the same mother*, they vnderstand originall sin, and the sinne that dwelleth in the church: and by *beeing kindled with wrath*, they vnderstand sinne increasing and raging as it were : and by appoynting the church to *Keepe other vineyardes*, they vnderstand the committing of the workes of the flesh, and the deedes of darknesse, with which she was as it were holden, so that she coulde doe nothing els, till the Lorde had loosed her out of these chaynes. Others to whome I rather incline, expounde it thus : *The sonnes of my mother* ) that is to say, those that seemed mosse deare vnto me, and were as it were my selfe, who also boasted in the name of the church ) *Kindled with wrath against me* ) that is to saye, though they pretended  
good

*Locus pobscurus.*



good will towarde mee, yet were they set on  
 fire with wrath and hatred against mee (*Haue  
 appointed me the keeper of other vineyards*) that is  
 to saye, haue made mee, to take vppon me that,  
 which did not in deede appertaine vnto me, and  
 to intermeddle in those thinges that did nothing  
 respect me. And this sence me thinketh may bee  
 warranted, not onely because a mans enemies  
 are they of his owne household, and of his dearest  
 acquaintance. *Math. 10. 36. Psal. 50. 20. Psal.*  
*55. 12. 13. 14.* but also because we see by expe-  
 rience, howe those that would bee counted the  
 brethren and the fathers of the Church, vnder  
 the name and title therof, haue labored to thrust  
 into the Church, the execution of Ciuill causes  
 and offices, which do not indeede belong to the  
 Church, nor to the ministers thereof, as may  
 appeare. *Luke. 12. 13. 14.* whereof the Church  
 maye and doth not without cause complaine,  
 as of a great burthen too heauie for her to bear,  
 and this is the second cause of the Churches  
 blacknesse, and now followeth this cause of her  
 blacknesse, continued in these wordes: *Because I  
 would not haue kept to my self mine own vine:* That  
 is to say, I haue departed from the dutie that  
 was prescribed vnto me, though it were neuer  
 so healthfull and profitable for me: wherein also  
 we see the churches humble confession of her  
 negligence and carelesnesse in executing the  
 calling wherein she was placed.

Verse

Verse. 7. *Shew me*) The Church turneth her speech againe to her spouse q. d. Thinke not, y<sup>e</sup> either by others slanders, or mine owne offences, I am discouraged to come vnto him, no I wil call vpon him in your presence, and you shal heare him answearing me. By the word *shewing*, the Church desireth instruction and knowledge, so haue you the same worde vset, Job. 10. 2. *O thou whom my soule loueth*) That is to saie, thou whom I loue from my hart. For this Periphrasis no doubt hath greater force, then if the church had sayde, O my beloued, or O my deare spouse: as the contrary speech Isaiah. 1. 14. noteth wonderfull disliking. *Where thou feedest*) v<sup>z</sup>. thy flockes. For she compareth Christ to a good shepheard, that prepareth meet and conuenient food for his flocke. see Psalm. 23. 1. &c. John. 10. 14. *Where thou carest that thy flock may lie downe at noone tide*) The church here expresseth, the great care and loue that Christ hath ouer his people, which he calleth by the name of flocke. as Luke. 12. 32. Actes. 20. 28: and also in what a quiet state and condition they are in which follow Christ. True it is, that he expresseth this vnder a parable, of the flockes taking their rest at noone time in the heate of the daye, but by such manner of earthlye speeches, it pleaseth the Lord many times in his word to set out spirituall and heauenly matters. *For why should I be, as one that spreadeth the tent, amongst the*  
C
flockes



flockes of thy companions.) The church noteth in this speech two thinges: the one is if shee finde not the spouse, shee is in daunger of falling into manifest and manifold corruptions. The other is that it greeneth her to be conuersant, though it were neuer so small a while, with counterfeited hypocrites, and vngodly persons. q. d. what honour shall come vnto thee, or profit to me, by hiding thy selfe from me, and I by falling thereby into societie and familiaritie with others? For the church vseth spreading or pitching of tents, for familiaritie and fellowship, speaking according to the people of Arabia, who as is sayde before, dwelt in tents. And when she sayeth, *Thy companions*, shee speaketh thus, not as though shee made these straunge shepherdes, good shepherdes, or anye waye comparable with her spouse. but rather according to that that they them selues, gaue out of them selues, and as in name and outwarde shew they woulde seeme to be, when as they had nothing in deed and truth. See 2. Cor. 11. 14:15. In a word this me thinketh is the sense, the church being as it were in daunger wandring vp and downe to seeke her spouse, feareth, least if shee shoulde not haue the place shewed her, where shee might find him, she should runne astray, and ioyne her selfe to other congregations, that do boast them selues to be Christs companiōs and friends, & reioyce in the name of the church, and yet are neither so nor so.

ver.

Verse, 8. *Seeing thou knowest not.*) This is Christes aunswere to the church, shewing that he is nigh to them that seeke him, as Psal, 145. 18. and it consisteth of two partes, first hee aunswareth her, and instructeth her, and then hee testifieth his good will and kindnesse towardes her. *Seeing thou knowest not*) v3. so fully as thou shouldest, but in part onely, (as all the knowledge of the church in this lyfe, is no other. 1. Cor. 13. 12. And therefore desirest further instruction, I will teach thee. *O thou the fayrest of women.*) Christ adorneeth his church with this title, whereby we may see that the church is not as men account of her, but as she is esteemed by her spoule. *Goe out.*) v3. from that companie of counterfeit sheepeardees and sheepe, as may appeare by that which hee addeth, follow not the steppes of that flocke, for their feete tread not in the right path to life, but lead the way to eternal destruction. And by that worde, *goe out*, he noteth, not onely the speedy departure from them, but that the church shoulde not communicate, with them nor with any thing that was theirs. See Isaiah 52. 11. which also he noteth by that phrase, follow not the steps of that flocke. *And feed the kiddes*) I take this particle, *and* heere to be put for, but, as in other places of scripture q. d. this is it that thou must do, not onely shun other mens evils & corruptions, but do those good thinges that thou art appoynted vnto. And by

2

kiddes,

p. 50.



kiddes, he meaneth the flockes of faithfull people, and euery particular one, noting also vnder that manner of speech the tenderesse of the Church, and euery particular member thereof. *Above the tents of other shepherdes*) That is to saye, with moze excellent pasture, both for substance and forme, then these shepherdes with their tents are conuersant in. He meaneth that he would haue the church, by the food of the heauenly doctrine, to lift vp the faithfull people, far aboute the earth, and earthlye thinges, as 1. Coz. 2. 14. 15. And he calleth them here shepherdes in the same sence that the church called them verse. 7. Christes companions.

Verse. 9. *I do compare thee.*) The spouse, after instruction of the church, entereth into the commendation thereof, verse. 9. 10. 11. And when he sayth that he doth compare her, he meaneth not onely that he doth resemble her, no cause thereof beeing in her, why shee should be resembled, but that he doth and will enable her by his graces euen to the best thinges, for that he meaneth by horses ioynd to Pharaohs chariots. This we know that Pharaoh was a name common to all the kinges of Egypt. This we know further, that the horses of Egypt, were in great regarde and estimation, not onely in Egypt, but in other countries also, as 1. King. 10. 28. 29. Neither is it without force that he speaketh of troupes, and multitudes, & of chariots, for for all these things  
Egypt

Egypt was very commendable, as Exod. 14. 7. 9. All which layde togeather maketh much, for the credite, gloze and renowne, that Christe giueth vnto his church, & for the excellency therof. Vers. 10. *Thy cheeks are comely.*) The spouse entred into the commendation of the particular partes of the church, and he speaketh of those that are most to be seen, because if they be beautifull & fayre, inquiry is not made of the beautie and fayrenesse of the rest. And when he sayth, that they are comelye, as though they were set with rowes of stones, hee alludeth no doubt to the maner of the Easterne princes, who vsed to trimm their bzidles, and other furniture for the fore part of their hozes, with sundrye kindes of ornaments, as golde, pearle, precious stones, &c. See Judges. 8. 21. meaning that there was no greater gloze nor comelines in these thinges, then was in the outwarde partes and members of the church. And to that same end must that be referred, when he sayth. *Thy necke as it were with colours.*) As may appeare, in the places of the Judges before alleadged. Now to enquire either heere, or in the other partes of this Booke, what shoulde bee signified by the *Cheekes*, or by *the necke*, or other members of the church specified therein, would be curiositic, because the mind of the holy Ghost, is not so much to stand vpon the partes, as by recitall of the seuerall partes to commend the whole: and yet me thinketh something



thing may now and then be sayd that way, without anye prejudice of the truth : as in this place, to say that the *cheekes*, which in shamesfastnesse by meanes of blushing moſte commonlye appeareth, ſhoulde be put for ſhamesfastnesse, modestye and chaſtity of the church, which neuer lacketh her ornaments and deckinges, and the *necke* for the miniſters of the word, by whom the word it ſelfe is deliuered vnto the people, euen as the meat by the necke is ſent to the ſtomacke, who haue alſo their glozpe and beautifying, but of this let euery godly and ſober chriſtian Reader iudge.

Verſe. 11. *We will make for thee.*) Theſe are ſtill the wordes of Chriſte, not ſpoken as ſome thinke in his owne name, and the name of the friendes of the church, ſuch as were ſome faithful people, but ſpoken in deed, as hauing regarde to the miſtery of the Godhead and Trinity, ſuch like kind of ſpeeches ſee Genes. 1. 26. alſo Genes. 11. 7. where God ſpeaketh of him ſelfe in the plurall number alſo. *Borders of golde with ſtuds of ſiluer*) v3. ſet in ſundrye places betweene them. q. d. though thou be excellently well decked vp, yet we will moze and moze adorne and beautifie thee, ſo that nothing ſhall be wanting to make thee comelye and fayre, no not Golde and Siluer, or anye precious thing what ſoeuer.

Verſe. 12. *In the meane while that the king is at*  
his

his repast.) These be the wordes of the church,  
 spoken as it should seeme to her particular mem-  
 bers, who were called before virgins or Dam-  
 selles, verse 3. and daughters of Ierusalem, vers.  
 5. declaring what graces she receaueth from her  
 spouse. For the word *king*, see before verse 4.  
*is at his repast*, that is at his ease as it were and  
 pleasure, and that euen then when he seemeth to  
 haue little regard of his church in mens iudge-  
 ment, and the church to be as it were a pilgrim  
 from him. *He sendeth foorth*) v3. vpon me and  
 mine, *His savor of Nard*) that is to saye, the most  
 sweet sauz of his graces, and this he doth by  
 the word preached, and the mighty working of  
 his spirite in the hartes of his children. Some  
 of the *Rabbins* thinke that *Nardus* was like to  
 Saffron. Sure it is that there was diuers sortes  
 of it. One sort is called *Nardus celtica*, which the  
 French men call Lawand, and we in a terme not  
 far from theirs, call Lawander. An other sort  
 was called *Nardus Assiria*, which I take to be  
 that that the Euangelistes, Marke. 14. 3. Ihon.  
 12. 3. call Spikenard, which was verye costly,  
 as maye appeare there, and reason it selfe also  
 leadeth it, because it grew in India, or in As-  
 syria, places farre distant from Iudea, and  
 of this I suppose it is, that the holye Ghoste  
 speaketh in this place, vsinge a verye pre-  
 cious thinge amongst menne, to note the

Nardus.



most precious giftes of Gods graces and goodnes to his church.

Verse. 13. *My beloved.*) The church proceedeth in the commendation of her spouse whome she calleth here, her *beloved*, because she did most tenderly loue, like, and seeke after him, as verse 2. 7. *is vnto me.*) that is to say, is as deare, precious, and as sweet smelling to me, *As a bundle of mirrh*) which was no doubt of a very good sauor, as maye appeare Psalm. 45. 8. Proverb. 7. 17. *Remaining betweene my brestes.*) No doubt he aludeth to the maner of women and maides, who are wont to weare in their bosomes, nosegayes, as they call them, made of very odoriferous, and sweet smelling flowres, of which also they make no small account, esteeming them many times as a principall part of their furniture. Whatsoever it is, the church mindeth to note, both how sweet her spouse should be vnto her, and in what great account she would haue him, that would place him so nigh her, as between her brestes, as it were.

Verse 14. *My beloved is vnto me.*) The church goeth on in commending her spouse, and the graces shee receiueth from him, comparing him to an other sweet smelling thing, as before she had resembled him to Spikenard, verse 12. and to mirrh, verse. 13. *As a berrie of the Cipres tree.*) That is to saye, sweete, pleasaunt, and very well smelling, for the very Cipres it selfe is a very well  
smel.

smelling **Woode**, as by experience, wee our selues see at this day. The interpretoꝝ both old and new haue much troubled them selues about this tree, and the fruit thereof, some affirming one thing and some an other, fewe hitting the truth. Whatsoever it is the holy Ghost did minde in the mouth of the church, to expresse a very odoriferous thing. The church addeth *in the vineyards of Engedi*) This was the name of a place in the tribe of Iudah, as appeareth Josh. 15.62. It should seeme to be a citie famous for sweet smelling trees, and that maketh the holpe Ghost to vse it here in this place, meaning that the Spouse was more deare and precious vnto her, (by reason of the wonderfull sweetnesse that she receiueth from him) then the e things.

*Engedi.*

Verse. 15. *Behold thou art fayre my loue*) These are Christs wordes, commending the church for her fayrenesse and beauty: see before verse 8. and he repeateth the wordes againe, *behold thou art fayre*, not onely for the more truth and certainty of the matter, and to expresse the excellent beauty of the church, which can hardly bee vttered with any wordes: but also, to comfort the church, and the particular members thereof, that neither the whole, nor the partes of the whole, should be discouraged with their blackenesse. *Thine eyes be like the doves eyes* that is, simple and chaste: so that by this similitude, he setteth out the singlenes and chastitie of the church  
not



Pet. 2: 14

not onely in respect of inwarde affection, but of outward appearaunce also, so that the church hath no vncchaſt lookes or countenaunces, (of which we read somewhat Psal. 44. 17. 18. 20.) but contenteth her selfe with her onely husband Chriſte, and seeketh no other cūen as the Dove when shee hath chosen a match, keepeth her selfe vnto him onelye, and looketh not vpon an other, (as a man would say) as the Philosophers write and affirme. And he commendeth her for her eyes, because if they be fayre they doe easely couer the spottes and deformaties of the rest of the members of the body. And we may referre this to the Teachers and ministers of Gods worde in his church, who, as eyes watch ouer the people of their God Heb. 13. 17.

Verse. 16, *Behold thee thou art fayre, &c.*) These are the wordes of the church praising her spouse q. d. *Yea rather thou art fayre, and whatsoeuer beauty I haue, I haue it from thee, who hast not the spirite by measure. Ihon. 3. 34. but in such fulnesse, that of thy fulnesse haue we all receiued. Ihon. 1. 16. Thou art pleasaunt.*) v3. not onely in thy selfe, but also to me and all mine. *Our bedde is greene.* By *bed* the church vnderstandeth not onely the seat of the church, wheresoeuer it bee, but also those that in the same place, are, as it were in bedde, spirituallye begotten vnto the Lorde by the Gospell. As 1. Cor. 4. 15. and by  
Greene

Our bedde is  
greene.

Greene shee meaneth the prosperous and flourishing estate thereof, as Psalme. 52. 8. which should appeare by the great increase and multitude, that shoulde bee ioyned thereto.

Verse 17. *The beames of our houses.*) I take this to be the wordes of Christe and his church, speaking both togeather (after they had spoken one of an other) and commending not onelye their house, but their severall houses (which also serueth for their great magnificence) for the excellencie and wonderfull commodities thereof: as for the strength of them, and the preciousnesse and pleasures thereof. Their strength is noted, in that the beames thereof are sayde to be of Cedar trees, which wood, as some wryte, will neuer rotte: their excellencie and statelynesse is declared, in that their walking places were buylded of Cypres, or of Wood lyke Cypres, which some take to bee Firre: whatsoeuer it is, they were a certayne kinde of Wood, which yeeldeth a moste sweete sauour: and the pleasure thereof sette out, vnder their walking places or Galleries. So that I thinke there is nothing meant thereby, but the stability, excellency and pleasantnesse of the church, and euery particular member of it, both before God as the chiefe, and one of them before, and towarde an other.

see vs: do  
Arise of thy  
verse.

Verse 1.



*Doctrin.* Verse. 1. Teacheth, that how soeuer carnall men carnally minded, can see nothing of waight in these canticles, yet God, who hath giuen it so glorious a title, can and will open the eies of the spirituall minded man, that he shall see wonderfull great misteries containned therein. The want of sight in the one, is not in the matter, but in the blindnesse of their owne hartes: and the beholding of these thinges in the other, is not in them selues, but in God, who of his mercy onely hath opened the eyes of their vnderstanding.

Verse. 2. We learne to wish and pray for the continuance of Chzistes fauor towards vs, because therein onely consisteth all our welfare, either inward or outward. Some account of one thing, and some of an other: but in truth nothing is to be regarded, but the goodnesse of God towards vs in Chzist.

Verse. 3. The graces that we receiue from Chzist, are most excellent, the reason is, because he him selfe is moste excellent, and nothing can come from him but it must taste of that singular excellencie that is in him.

Verse. 4. And these wordes *Draw me*. Wee learne, that we can not come to Chzist, except the father draw vs. Ihon. 6. 44. For it is God that worketh in vs both the will and the deede. Phil. 2. 13. and that of his owne good pleasure, such is the strength and power of our freewill, whatsoeuer we haue been taught or learned to  
the

the contrary. And in these wordes, *When the king him selfe, &c.* We learne that Gods misteries are to darke for vs to attaine to, with all the wit and vnderstanding we haue, till God by his spirit reueale them to vs. 1. Cor. 2. 10. 14. Also in these wordes, *We will rehearse thy loues, &c.* That this is, and ought to bee the matter of our ioy, to thinke vpon and speake of Gods goodnesse towards vs both generallye and particularly: the remembraunce whereof will not onely be profitable to stirre vs vp to thankfulnessse, but in all causes continually to trust in him, who hath so manye wayes shewed him selfe mercifull towards vs.

Verse. 5. And these wordes, *Yet comely am I.* We learne: that we may praise Gods giftes and graces in our selues, keeping alwayes a iuste measure and proportion in that commendation. Wee learne further in the same verse, that the blacknesse, that is, the afflictions and triallcs of the church, shoulde not hinder vs from ioyning our selues thereto. For all that will liue godly in Christ Iesu, must suffer persecution. 2. Tim. 3. 12. See also Act. 14. 22.

Verse. 6. And these wordes, *because the sonnes of my mother, &c.* We learne that none are greater enemies to the church, then those that most brag of her. This we see to be true by experience in the papacy, who haue nothing in their mouthes, but the church, the church, as the people and Priestes

We may pray  
of him, but in  
measure, &c.  
God. 37.



2. Tim. 2:

Priestess in Jeremies time did, *the Temple of the Lorde, &c.* See Ieremie. 7. 4. and yet for all that both of them were the spoilers of the Temple and Church: Also in these wordes, *the keeper of other vineyardes:* Wee learne, that it behooueth euery one to keepe him within the compasse of that vocation y<sup>e</sup> God hath committed to him, according to the counsell of the holy ghost Let euery man abide in the same vocation, wherin he was called. 1. Cor. 7. 10. Also Rom. 12. 7. He that hath an office let him waite on the office. The Church might haue as much to say for her selfe, as some in these daies haue, it is giuen mee, but that would not stand in steepe before the Lord: the reason is, because euill and unlawfull thinges many times are giuen, which in deed ought not to bee receiued: and one must not onely looke to the gyft, but to the thing giuen, whether it be lawfull or no: and to the giuer also, whether hee giue it according to the good will of God the giuer of all good giftes. James. 1. 17. Lastly, in these wordes, *I haue not kept, &c.* We learne humble and vnfayned confession of our sinnes, the fruites whereof are described Psal. 32. 5. 1. Ihon. 1. 6.

Verse 7. *Shew me, &c.* This teacheth first, that we shoulde bee much mooued with the absence of Christ: secondly that we should seek by al the lawfull meanes we can to find him, and to know

know the place of his abode, of which see an example. *Ihon. 1. 38.* and in these wordes, *Where the flocke may lye downe at noone*, both the great care and loue of our Sauour towardes his people, of which see *Mat. 9. 36. 37. 38.* and the good estate that they are in which follow him. See *Psalm. 23. 1. Mat. 6. 33.* Also *Mat. 14. ver. 15. 16. &c.* Also in these wordes. *For why should I be &c.* We learne, that though the absence of our sauiour should be grievous vnto vs, yet it should not vtterly make vs to fall awaye from him to others, but the more earnestlye to seeke after him.

Verse. 8. Setteth out Chrisses readinesse and willingnesse to instructe those that of a good minde come vnto him. Also these wordes, *Followe not that flocke*, Teache the Church to flie as farre from infection of euill as may be, and not to come too nigh the persons, leasse touching pitch they be defiled therewith. See *Proverb. 6. 27. 28.*

Verse. 9. Seweth that the church is so glorious as Christ her spouse esteemeth of her. It teacheth also the excellencie of the Church, and the increase of the particular members thereof (because shee is compared to the *Horses of Egypt*, and to the troupes thereof) of which see *Psalm. 45.* from verse 10. to the ende of the *Psal.* Also *Act 2. 41.* with other places.

Verf. 10.



Verf. 10. Setteth out the comelinesse and beauty of the church, which should also cause vs with all care and reuerence to ioyne oure selues thereto.

Verse. 11. Declareth the assured fauour of the holy Trinite, and the vnspcakable loue thereof towarde the church, with the glorious decking and adorning of the same.

Verse. 12. Teacheth: that Chzist neuer forgetteth his church, but is alwayes present with them by his grace and holy spirite, Mat. 28. 20. Ihon. 14. 16.

Verse. 13. Teacheth vs in what great account we shoulde haue our sauour Chziste howsoeuer most reiect him. See Math. 8. 34. Mat. 11. 19. Mat. 21. 42.

Verse. 14. Instructeth vs, with humblenesse and loue, to acknowledge the manifold blessings of God in others, as the church doth it in her spouse. I say with humblenesse in respect of our selues, because when we see that God hath endued others with greater giftes then our selues, he labourerth by that meanes to beat downe the pride of our nature, which is alwayes clyming: and I say in loue, in respect of our brethren, because it is very hard to flesh and bloud, not to enuie one that is his better any way.

Verse. 15. Setteth out the loue of Chziste towarde his church, and the great account and regard he hath her in. And these wordes: *Thine*

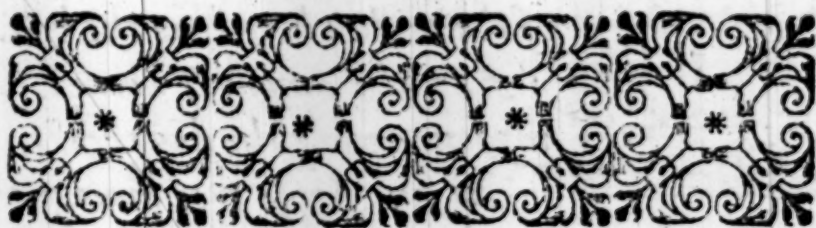
*eies*

eyes be like, doves eyes, teach the church to stryue to inward and outward chastity, and to Abstain from all appearance of euill, as 1. Thes. 5. 22. And to hate euen the garment which is spotted by the flesh. Jude. 23.

Verse. 16. Teacheth vs to acknowledge, that all the good thinges we haue, we haue from aboue, as James 1. 17. And these wordes, *Our bed is greene*, noteth the flourishing of the church and the increase thereof, of which see before verse 9.

Vers. 17. Setteth out the firmity and staydnes of the church, which thing also our sauour meanneth when hee sayth, that The gates of hell shall not preuaile against it. Math. 16. 18. And in another place, that if it were possible the very elect should be deceiued. Math. 24. 24. To this purpose also it is called the pillar and ground of truth. 1. Tim. 3. 15.

*Firmity as cati*







*C H A P. the second and the summe thereof.*

The Bridegrome setteth out his owne dignitie and the Brides. 1. 2. She againe answering praiseth him, and setteth out the duties that he hath done for her vnder a banquet, and her exceeding loue towards him, by tainting or swonning. 3. 4. 5. 6. Afterward, shee declareth the comming of the Bridegrome vnto her, her calling and moſte large promiſes made vnto her. 7. 8. 9. 10. 11. 12. 13. &c. And therefore ſhe not onely reioyceth that ſhe ſhall haue his company, but deſireth his preſence vntill the fulfilling of his promiſes be perſourmed, which ſhall be in his ſecond comming. 14. 15. 16. 17

1



*Am the Roſe of Sharon, the Lilie of the vallies betweene the hills.*

2

*As a lilie among Thornes, ſo is my loue among the daughters.*

3

*As an Apple tree among the trees of the forreſt, ſo is my well beloved among the ſonnes. I doe very greatly deſire to ſit in his ſhadow, for his fruit is ſweet to the rooſe of my mouth.*

4 *He brought mee into the place of wine : and his banner*

banner towardes me was loue.

- 5 Proppe me vp with these flagons : beare mee vp  
with these apples : for I am sicke with loue.
- 6 His left hand is vnder mine head : and his right  
hand doth imbrace me.
- 7 I charge you, and that by an oth, O yee daugh-  
ters of Ierusalem, tarry ye abroad with the roes,  
or with the hindes of the field : stirre not vp,  
neither wake this loue , untill he will him selfe.
- 8 It is the voyce of my well beloued, behold him, he  
commeth leaping vpon these mountaines skip-  
ping vpon these hils.
- 9 My well beloued is like a roe or a hindes calfe :  
beholde him standing behinde our wall, looking  
foorth of the windowes , springing out of the  
gates.
- 10 My well beloued speaking saide vnto me : arise  
my loue, my fayre one , and come.
- 11 For loe winter is past: the raine is past, it is gone  
away.
- 12 Flourishing thinges are scene in the earth, the  
time of the singing of birdes is come : and the  
voyce of the Turtle is heard in our land.
- 13 The fig tree it selfe hath brought foorth her ve-  
ry young figs, and the vines them selues, euen in  
the first grape, do yeeld a sanour. Arise my loue  
my fayre one, and come.
- 14 My Dove lyuing in these cleftes of the rocke,  
in a denne all to broken , shew mee thy coun-  
tenances : Make mee to heare thy voyce,  
2 for



for thy voyce is sweete, and thy countenaunce comely.

15 Take for us the foxes, yea the little foxes, corrupting the vines, whilst our vines bring forth the first grape.

16 My welbeloued is mine, and I am his that feedeth among the Lilies.

17 Vntill that day shall come, and these shadowes shall flye away: returne, belike, O my welbeloued to a Roe, or as a Hindes caise running on mountaines, one of them sundred from another.

Con.



In the last end of the first chapter, Christe and his church had with an harmonical conclusion praised their houses, for the excellencye, continuance, and commodiousnesse thereof: that

beeing dispatched, the Bydegrome beginneth againe particularlye to praise him selfe and his spouse, and likewise the spouse to praise him, and to set forth her great loue towardes him.

Disq.

1 The chapter hath two speciall parts. In the first part the bydegrome commendeth him selfe and his spouse, and this is contained in the two first verses of this chapter.

2 And in the other the byde praiseth the bydegrome, reciteth his benefits towardes her, and earnestly calleth vpon him for his continual

tinual presence and fauor, and this reacheth  
from verse the 3. to the end of the chapter.

Verse. 1. *I am the rose of Sharon.*) I take these  
to be the wordes of the spouse, commending him Sense.  
selfe, for his moste excellent sweete vertue, testi-  
fied to all, but speciallye to his church, by com-  
municating his spirite vnto it. If any man mar- No vnuaile if  
uaile that the Bypde and the Bypdegrome, doe bride & bridg.  
commende them selues both heere and in other praise & from  
places, let him know, that in olde time this was p. 29.  
not vnseemely, as it is now accounted. Second-  
ly, they did not flatter them selues in their pray-  
ses, neither extolled them selues more then was  
meet. Thiroly, that the Bypdegrome in this be-  
halfe could not offend, because there was neuer  
any sinne founde in him, as 1. Pet. 2. 22. That  
*Sharon* was a plentifull place, maye appeare. 1.  
Ch. 27. 29. Also *Isaiah*. 53. 2. One reason of the  
fertility therof may be giuen, y moderate warm-  
nes of the sun in that place, in which places also  
roses doe most delight and flourish, & are also by  
that means, as the Philosopher supposeth, more  
sweet of sauer. So that when Christ resembleth  
him selfe to the rose of *Sharon*, hee meaneth no-  
thing els, but that he was well coloured, fruitfull  
and of verye good sauer, able inough thorow his  
sweetnesse, and the aboundance of his giftes and  
graces, to allure and drawe his Church to him  
selfe. And the same I suppose he meaneth by  
comparing him selfe in the nexte part of the  
verse

*Sharon.*

*Rose.*



verse, to the Lillie of the vallies. How glorious and excellent the Lillie is, our Sauour himselfe beareth witness Math. 6. 28. 29. And when the Lorde will assure his people of a great blessing, hee promisseth them that they shall grow as the Lillie. Hosea. 14. 5. Much more excellent shall it be, when it groweth in a most fertile place, such as the vallies are that lie betwene two hilles, which in all reason can not chuse, but bee verie fruitfull and plentifull. Christe therefore by this manner of speech, not onely noteth his great gloze and excellencye, but also setteth forth the aboundaunce of fruite, that these shall yeeld, which shall bee ingrafted into him, as the true vine. For which see Iohn. 15. 2.

Verse. 2. *As a Lillie among Thornes, so is my loue amonge the Daughters.* These are still Christes wordes, not commending him selfe as before, but the Church, shewing heereby, that the Church in dignitie and honour so much excelleth other companyes and assemblies, as the Lillie in beautie and saour surmounteth the Thornes. He meaneth not that Lillies grow amongst Thornes, but speaketh it by the waye of comparison: q. d. there is euen as much oddes betwene the Church and other counterfeit congregations, as is betwene Lillies and Thornes, or as we would saye, betwene

tweene Golde and Drosse. What hee meaneth by the terme *Loue*, is playne by that which is Chapter 1. verse 9. And by *Daughters* he meaneth all those that were and are out of the bosome of the Church: and I thincke it shoulde not bee amisse, for the moze plaine sense of the place, to ioyne to the worde *Daughters*, these wordes, of men. As Genes. 6. 2.

*Daughters of men.*

Verse. 3. *As an Apple tree*. Heere beginneth the seconde parte of this Chapter, which as I take it, contayneth thzee especiall points.

*Three points*

The firste is a declaration of the excellencie of the Spouse, and of the great desire that the Church hath towards him, and that is comprehended in this thirde verse. The second is a declaration of the duties of mutuall loue between them, and that reacheth from verse 4. to the ende of the 15. And lastlye, shee desireth of her Spouse, a perpetuall feeling of the frute of this loue, and that is in the twoo laste verses. Now, in that shee resembleth her Spouse to an *Apple tree*, shee myndeth thereby to set out his pleasauntnesse to the sight, his goodnesse to the taste, and his profitableness to o-ther in respect of his frute. Now when shee addeth, *Among the trees of the Forrest*, she meaneth eyther Trees altogether barren, or else such, as, though they yeelde fruite, yet is it not good for manne. And when shee

*Apple tree.*

saith:



saith: *So is my welbeloued among the sonns*, you may  
 ad for moze playne sense, of men, as Psalm. 45. 2  
 yea though they be neuer so good and well ac-  
 cepted of in the Church, meaning that hee is  
 most fruitfull and sweete, both in shadow and in  
 fruite, as the wordes following in this verse, doe  
 playnly expound it. True it is, that he is not  
 so esteemed of among worldlings, by reason of  
 his basenesse: but yet his owne haue him euer in  
 that account and regard, howe base & contemp-  
 tible soeuer he be in the world. Read Isaiah, 53  
 thoroughout. It followeth: *I doe very greatly de-*  
*sire to sit in his shadow.* Here the Church expres-  
 seth, the earnest affection that shee hath to bee  
 kept vnder Chzistes prouidence, from the heate  
 of persecution, affliction, sinne, &c. for so I take  
 the word *Shadow*, to be vled heere, as Psalm. 91.  
 ver. 1. or else as she her self speaketh it verses 16  
 17. of this chapter, that she might be his, and he  
 hers for euer, or ell as our sauiour himself saith,  
 Ioh. 7. I in them, and them in mee, that they  
 may be made perfect in me, & that they may  
 be there, euen where I am. ver. 23. 24. And by  
 sitting, she meaneth continuall abode and resi-  
 dence: *His fruit*, that is, that that is to be re-  
 ceiued from him and his worde. For as *Sha-*  
*dow* and *fruite* and *apples* are acceptable to the  
 faint and wearied, Ioh. 7. so all thinges that  
 come from Chziste, are to his moste sweete and  
 comfortable, if they stay vppon him and cleaue  
 onely

shadowe. p.  
 57.

onely to his word, yea his very yoke and burthen  
shall be easy and light to them, as Math. 11. 28.

29. 30. 1. John. 5. 3 is sweete to the roose of my  
mouth. He putteth one part of the man, for the  
whole, and namely that part which is moſte apt  
for taſting, vnderſtanding thereby, not only how  
delightfull Chriſte was to the outwarde man,  
but ſpecially and cheefely to the inward, vnder  
y outward part alſo comprehēding the inward.

Verſe. 4. He brought me vnto the place of wine:  
Theſe are ſtill the churches wordes, celebra-  
ting the aboundant kindneſſe and loue of his  
ſpouſe. By place of Wine, ſhe meaneth the places  
of delicate fare and feaſting, as befoze, chap. 1. 2  
but all this muſt bee ſpiritually vnderſtoode, to  
wit that our Saniour brought the church to  
life and ſaluation, by the exerciſes of the worde  
and ſacraments, Whereunto the parable of the  
marriage. Math. 22. doth in ſome ſort appertain.

And his banner towards me was loue, (that is, hee  
had loue towards me inſteed of a banner) Thoſe  
that are ſkilled in warre know, that by banners  
and Enſignes the ſouldiers are called together,  
and kept in awe vnder their owne capitaines,  
Whereunto it ſhould ſeeme that the church al-  
ludeth, meaning, that the huſbande of his onely  
loue towards the church, did by his fauour, as it  
were by a banner ſet befoze her eyes, draw her as  
it were vnto him. Or ell it may be thus. Sundry  
people, and namely the Turke, when hee beſie-  
geth

*It ſay ſet by H  
banners for his*



Ensr { *white*  
*Redde*  
*black*

geth any place, both the first day set by a banner  
 al of white, signifyng fauour if they wil accept  
 it: the next time a red banner, betokening the  
 execution of the cheefest: and the last time a  
 black one, signifyng all one and other must to  
 the sworde and fire. But Chriſte the ſpouſe al-  
 waies ſetteth by a banner of loue, grace, and fa-  
 uor, howſoeuer we little deſerue the ſame at his  
 hands. The firſt ſeemeth to me to bee the more  
 plaine ſenſe.

Verſe. 5. *Prop me vp with theſe Flagons,* Theſe  
 are the wordes of the Church, ſpoken vnto her  
 Damoſels or virgins, of whom ſee before chap.  
 1. 3. and ſhee ſeemeth to be ſo inflamed with the  
 loue of Chriſt, that ſhe is ready euen in the mid-  
 deſt of the banquet, to ſinck down, or to ſwoone,  
 as you wold ſay for loue. But ſhe hath two aides  
 and comforges in this her weakneſſe: one expreſ-  
 ſed in this verſe: the other in the next verſe fol-  
 lowing. That in this verſe is, that thoſe that  
 attend vppon her by the Bridegromes appoint-  
 ment, that is, the Prophetes, Apoſtles and ſer-  
 uauntes of God (See for this purpoſe Ephes.  
 4. from verſe 11. to the ende of the 16) doe mi-  
 niſter vnto her at her requieſt, the ſpiritual  
 Treasures and good thinges of her Husband,  
 which I take to bee noted, and that very for-  
 cible and playnly by theſe wordes: *Proppe mee*  
*vp with theſe flagons: beare me vp with theſe apples,*  
 as it were appointing ſome certain aides, which  
 if

if they were neglected, all the rest that coulde  
 bee bled, were worth nothing. And by *Flagons*,  
 no doubt she meaneth, by the figure *Metonymie*,  
 the thing contayning, for the thing contained,  
 that is, the sweete Water and drinke of life,  
 of which see *Isaiah*, 55. 1. which Treasure  
 also wee haue in earthen Vesselles, or Fla-  
 gones, as 2. *Corinthians* 4. 7. and is indeede  
 nothing else but the sweet promises of Christ  
 vnto euermoring life. And though by Apples  
 layde vnder her as it were, shee meane the  
 selfe same thinge: yet there is another order  
 of it. For hee alludeth to the custome of men,  
 who, when other are swooning or faynting,  
 are wont to put strong smelling thinges vnto  
 their *Nostrilles*: so the Church meaneth, that  
 for her comforte and refreshing, and reclay-  
 ming her agayne as it were from death to  
 life, shee woulde haue well smelling Apples.  
 sette out of Christs Treasure, both helde and  
 applyed to her, that by that meanes shee maye  
 bee, as it were recovered: *For I am sicke with  
 loue: q. d. I shall neuer cease, nor bee in quiet, till  
 I perfectly enioy my Husbandes companie,  
 feeling in this life, the assured Testimonie of  
 his continuall fauour, and possessing the same  
 eternally in the heauenly glory. See 2. Corin.  
 1. 1. 2. &c. Philip. 1. 23.*

Verse



ngth of dauid are  
in right hand;  
in left hand  
thy glorie.

Verse. 7. *I charge you and that by an oth.*) These are still as I take thē, the wordes of the church, and not of Christ (as some suppose) resting in the embracing of her spouse, of which we heard immediately before verse 6. straightly charging those to whom she speaketh, that no manner of waye they bee troublesome or disquietous to her spouse, that resteth him self and taketh pleasure in the embracings of her. And there is a double reason that leadeth me to thinke, that these are the

the churches words rather then Chriftes. First, because that she by reason of the authoritie shee had, might commaunde, as shee doth verse 15. of this Chapter. Secondly, because all the wordes that followe till you come to verse . 15 are the Churches wordes. When shee sayth that shee *chargeth them by an oth*, she meaneth that shee doth very hardly and straightly charge them, and as it were in conscience binde them. For the wordes, *Daughters of Ierusalem*, see chapter 1:5. she meaneth no doubt such, as wished well to the church, and had somewhat to doe therein. *Tarry ye abroad with the roes, or with the hinds of the field.* That is, get you abroad for a while, take your pleasure, and do what you will, onely disquiet not, neyther vere my spouse. And all this is spoken by the church, as though the feast had beene kept abroad in some country towne or Village abroad: also it is vttered after the manner of men and their wiues, who when they will talke of secrete matters, or take their rest and sleepe quietly together, will bid their children and seruants auoyde, and get them abroad to recreate them selues whether they will for a while. *Stirre not vp, neyther make,* That is, disquiet him not any manner of way. And this the church speaketh both of her hearty loue that she beareth towards her spouse: and also of good wil that she carrieth towards her selfe, who earnestly wisheth and desireth to inioy the continuall  
pre.



presence, and company of her spouse. *This loue,*  
 v3. of mine, meaning him, whom she most dear-  
 ly and tenderly loued: which thing is also forcible  
 and playnlie expresse by the article, *this.*  
*Yntill he will himselfe.* The Church referreth all,  
 to the good will and pleasure of her spouse,  
 onely this she taketh care for, that he may not be  
 prouoked or disturbed by her, or any of hers, by  
 anye occasion or offence though neuer so small,  
 but sheweth herselfe louing and obedient to him  
 in all thinges. See Ephes. 5. 24.

Verse 8. *It is the voyce of my Welbeloued.* The  
 Church in the verses before going, and namely  
 vers 4. 5. 6. had set out one notable duty of our  
 sauiour towards her, and that was of life and  
 saluation which he brought her, figured vnder  
 the shadow of a banquet and healing. Nowe shee  
 reckoneth by another kinde sheewed, to wit,  
 the giuing of her pleasure, peace and all good  
 thinges necessary for her: and this he setteth out  
 vnder the figure of the spring time, and of all  
 greene and flourishinge thinges, offering them  
 selues as it were to the sight and seruice of the  
 church, & this reacheth from this vers to the end  
 of the 15. And this speech may be deuided into  
 two partes. One is, that Christ offereth all good  
 thinges to the church, and refresheth her, beeing  
 deliuered from the winterly tempestes of sinne:  
 & this reacheth vnto verse 14. The other is, that  
 he putteth back fro her, al euil & hurtful thinges,  
 and

and this is comprised in ver. 15, both which graces Christ performeth to his church, by his word & the ministers thereof, who are his servants appointed to y<sup>e</sup> purpose: as 2. Cor. 4. 5. But let vs come to the words as they lie. *It is the voice of my welbeloued.* These wordes are spoken, as though while the bzide slept, the bzidegrome had gone abroad some whither, and as though she had bene sodainly waked, & made meruellous glad, by the voice of her spouse returning backe againe, q.d. Certainly it is my spouses voice, wherein I much reioyce, al this while I did but dream it, or imagine it so to bee: as when straunge thinges and vnllooked for come to passe, we can hardly be perswaded at the first that they are so, as Psalm. 126, 1, But now I perceiue of a trueth, it is ~~not~~ his voice indeed. *Behold him.* q.d. I woulde haue you that are my freendes and welwillers, to bee perswaded of this, as well as I: for I take that she speaketh these wordes to them. *He commeth leaping vpon these mountaines, skipping vppon these hilles.* These wordes of leaping and skipping, do not onely note his great speede and haile, to succour and comforte his churche, which is also set out in the nexte Verse, by the similitude of *Roes* and *Hindes*: but the other wordes also of *Mountaynes* and *Hilles*, doe meruelously expresse his singular loue, as though the Church shoulde saye: the daunger of the iorneye, the hardnesse of the waye, neyther anye thing else as mans power,



power, aydes and such like, can hinder him from  
comming to me, to comfort mee in my distres-  
ses. And that mountaines and hilles are so vsed,  
may appeare. *Isa. 40. 3.*

Verse 9. *My beloved is like a Roe, or a hinds*  
*ealse.* The Church meaneth by these wordes, to  
declare how swift and speedy Christe is to com-  
fort and succour her. We our selues knowe by  
experience that *Roes* and *hinds* bee very swift  
footed: but besides our owne knowledge, wee  
haue the warrant of the word: as Psalm. 18. 33

beholding him standing behinde our wall. As though the church should say. It is a wonderfull thing, he standeth by mee, and is present with me sooner then I can speake. And when she sayth, *standing behinde our wall*, I thinke by *Wall*, she meaneth Gods goodnesse, and the promises and comfortes of his word, with which the church in the time of the crosse and triall, armeth and defendeth her selfe: behind which, Christ may be laid to stand, when the perfourmance thereof, is not plainly seene to his children, and yet hee is alwayes nigh vnto them in the trueth thereof alwayes to helpe them, as she afterwards addeth.

For the worde *Wall*, see *Isaiah. 26. 1. Looking  
foorth of the windowes.* I take, that by all these  
speeches, the church meaneth nothing else, but  
Christles fauour towards her. This speech may  
be borrowed from great personages and states:  
as kings, Queenes and such like, who do many  
times

times shew themselves at windowes to be seene of their people : which thing also the people take as a testimony of great fauour, speciallye when out of the windowes, they shew them pleasaunt and delightfull countenaunces. *Springing out of the gates.* This speech is somewhat darke, and yet so it is in the Hebrew text : and is a Metaphore taken from flourishing trees and flowers, to which Christ was resembled befoze verses. 1. 3. The church meaneth nothing by this maner of speech, but to set out, the most flourishing and pleasant countenance, that her spouse gaue her. In summe, all comes to this : that the churches wordes do by certaine steppes, as it were, set out the wonderfull worke of Christe towardes her: as first, she heareth his voice, verse 8. Next shee seeth him comming, verse 8. also. And lastly, shee doth presently behold him present. verse 9.

Verse. 10. *My welbeloued speaking faire vnto me)* In this verse, the church taketh vpon her the person of her spouse as it were, declaring what wordes he vsed to her, who as yet calleth her, not to the full and absolute enioying of those good thinges that are layd vp for her in heauen, but to the most assured seales and pledges, of those good thinges that are to come, which Christ woulde haue communicated vnto his Church, both in word and deed by his eternall spirite. *Arise my loue, my fayre one, and come.* When our sauiour calleth the church *his loue*, hee sheweth in what  
E
great



great regard he hath her, and how tenderly hee fauoreth her: and when hee calleth her, his *fayre one*, he sheweth how much he doth account of her.

For so much is the church in deede, and the particular members therof, as it pleaseth the spouse to esteeme of them. And when he saith *arise and come*, he meaneth that he woulde haue her come out of the ignoraunce, darknesse, and sinne, wherein she was, to the pleasantnes of righteousness and holy conuersation, wherein he taketh delight, and so you shall finde the worde *arise* vsed Rom. 13. 11. and the word *come*. Math. 11. 28.

Verse, 11. *For loe winter is past: the raine is past, it is gone away.* This is a reason that the spouse peeldeth, why the church shoulde arise and come vnto him, & it is taken (ioyning this 11. 12. and 13. vers. following togeather) from a comparing of the time befoze her calling, with the time after her calling. The former time was winter-like and storme altogeather, and then was the Church strange from the common wealth of God, and wallowing in sinne: but the time since her calling, is altogeather greene, flourishing, pleasaunt, sweet fruitful, and such as should most plentifully replenish her heart and all her senses, and this I take to be the meaning of these three verses 11. 12. 13. togeather, to wit that by *Winter, raine, &c.* he meaneth sinne, error, ignorance and all crosses either inwarde or outward layde vpon the church, as persecution, reproch, &c: and  
by

by flourishing thinges, singing of birdes, the voyce of Turtles, the figge tree and her young ones: The Vine and her firste grape, &c. which are all euident tokens of spring time and Sommer, hee meaneth assured testimonies of Gods grace: as forgiveness of sinnes, knowledge, and light of the truth, and all outwarde blessings of the Lorde, as peace, plentye, prosperitie, &c. And that by *Winter* and *raine*, shoulde bee signified sinne and ignorance, it is not without proportion. For as in the winter season, all is stormy, turbulent, and darke: so sinne bearing swaye, there is nothing but disorder and ignorance. Now, let vs more particularlpe, consider the wordes of the 12. & 13. verses, which I take to be so excellent a description of the spring time, and so forward, as none either hath beene, or can be more liuely giuen. For in the spring time flourishing things, that is, flowers shewe them selues, and Byrdes sing, to the great comfort of men, and the figge doth sende forth her greene figges, and the Vine her tender grape, whereas other trees for the mosse part, doe shewe them in flowers firste, and afterwarde in fruite. For the better vnderstanding of this place, see that which our sauour sayth, Mat. 24. 32. of the fig tree. And when he sayth *The Figge tree it selfe*, and lyke-wise addeth *the Vines them selues*, hee speaketh this as a sure prooffe that the spring is come. For the fig tree and the vine, be two of the last,



(as we know by experience) that make shew of their fruit, q. d. If you will not beleue, by beholding the flowres on earth, by hearing the byrdes and turtles sing (all which are euident signes of the spring time): Yet beleue it, because the figg tree and the vine which are moze late then other trees, haue also yeelded out their fruit. And when he sayth, *Euen in the first grape*, he meaneth not that the vine yeeldeth fruit twise a yeare, as one grape first, and an other after: but that this was the first appearance of the grape, and that yet notwithstanding the vine it selfe did yeeld, a sweete smelling sauour, both in the leaues and fruite. As for that which followeth in this 13. verse, *Arise my loue, my fayre one and come*, is expounded befoze verse 10. of this chapter.

repetition of a  
dove.

1. Vers. 14. *My dove, &c.* The church still repea-  
2. teth the wordes of her spouse, begun befoze ver.  
3. 10. And in that he calleth her *dove*, he meaneth  
4. not onelye thereby her beautye and fayzenes, be-  
cause Doves bee commonly white: but also hee  
meaneth her chastitie, as befoze chap. 1. 15: Also  
her simplicitie and uprightnes, togeather with  
freedome from bitternes. See Math. 10. 16. al-  
so Psal. 74. 19. Wyzters also affirme, that the  
dove hath no gall. He alludeth also further to the  
nature of a dove in the next wordes, when as he  
sayth, *Living in these cliftes of the rocke in a denne*  
*all to broken.* For they that wyzte of the nature of  
crea-

creatures, affirme, that the doves doe specialllye delight to be seen in rockes, and to lye hid in the holes and cleftes: but by these thinges he meaneth as I take it, the modestye or shamefastnesse of the church, who sometimes chozow the feeling of her sinnes, sometimes for the grievousnes of persecutions, is glad to get her into the rockes, which are taken to be places of sure defence, and therefore he addeth particularly *in these cleftes of the rocke*, In which respect the faithfull many times call their Lord their rocke, as Psal. 18.2 and sometimes to be content with places of lesse assurance as dens all to broken, to the end that for a while she maye hide her self there from the rage and cruelty of the enemy. *Shew me thy countenances*, that is, shew thy selfe in my presence and come vnto me. Neither lacketh it some force that he speaketh in the plurall number, as that he woulde haue her to leaue none of her particular congregations or members behinde her. *Make me to heare thy voyce*, that is to say, speake to me, walke continuallye with me, and be conuersaunt with me. O singular loue of Christ to his church, that doth thus earnestly seeke for and desire the presence and company thereof: and O wonderfull ingratitude of the church, if she shold contemne it. *For thy voyce is sweete, and thy countenance comelye*. All this hee speaketh of the church, not that she is so of her selfe, but it pleaseth her spouse so to accept of her. For therefore

*Dñi rupes mea*



hath hee giuen him selfe for the church, that hee might make it glorious vnto him selfe, &c. as Ephes. 5. 25. 26. 27. And these wordes containe also a reason, why Christe so much desireth the presence and company of his spouse.

Verse 15. *Take for vs the foxes.*) I take these wordes still to bee spoken by the church, in the person of Christe, as though that hee spake vnto his friendes, not onely willing but commanding them earnestly to endeavour the remoouing of all thinges great and little, that might hinder the groweth of his church, which is a peculier inheritance vnto him selfe, whether it were in vnsound doctrine, or in corrupt conuersation. See Tit. 2. 14 And whē he saith, *Take for vs*, he sheweth that hee hath as great loue to the church as to him selfe, which if it be spoyled or hurt, it redoundeth also to him selfe. By *foxes*, he meaneth not onely euill men, as heretikes, dissolute persons, &c. that would hinder the groweth of the church: but all other thinges whatsoeuer, how great or how little soeuer they be: which also he signifieth by the next speech, in that he calleth them *little foxes*. And when he addeth, *corrupting the vines*, hee meaneth marring and destroying, yea bringing as it were to vtter corruption and destruction the churches of God. That Gods church or the particular churches, are resembled to vines, maye appeare by sundrye places of Scrip-

*Foxes.*

*2 Tim. 2. 15.*

*Scrip-*

Scripture, as *Isaiah. 5. 1, &c. Psalm. 80. 8. 14. Math. 21. 33, &c.* And that foxes are hurtfull to vines, our verbe pꝛouerb sheweth, the foxe will eate no grapes. *Whilest our vines bring foorth the first grape,* that is, while they are tender and yong, as befoze verse 13. For euē then when the church is beginning to grow, woulde it bee looked vnto specialllye: which they that haue care of, ought heedely to mark, and to take heed, that it be not deuoured by grieuous Molues, and by men that shall rise vp from among them selues. As *Actes. 20. 29. 30. 1. Iohn. 2. 19.* and other places.

Verse. 16, *My welbeloued is mine.* ) These are the wordes of the church, spoken in her owne person, and is the conclusion of the former discourse made in this chapter by her: wherein she first reioyceth for the most excellent fellowship that shee had with *Christe*: and next shee wisheth as it were, his continuall pꝛesence all the dayes of her lyfe, pꝛomising to remayne his, vntill shee be perfectly ioyned with him in heauen. Now when shee sayth, *My welbeloued is mine, and I am his*, It is as much, as if shee shoulde saye: he will haue no other for his wife but me, neither will I acknowledge any other for my Spouse but him: wee will eyther of vs delight one in an other, and bee contented to take and loue one an other onelye. It followeth, *That feedeth amonge the Lilies.*



I know these wordes are diuerslye interpreted, and I thinke it ariseth, because the Hebrue word may be taken either passiuely or actiuely. Some expound it thus, *that feedeth among the lilies*, that is, that is most sweet, and by the good smell of his *sauiors*, that is by his goodnes, & the sweetnes of his promises calleth & allureth me vnto him. I will speak what I thinke, I had rather expound it thus: *that feedeth*) v3. his flockes, as chap. 1. 7. *among the lilies*, that is, in sweet pleasant, soft and well smelling pasture. q. d. He that plentifully, pleasantly and sweetly handleth and intreateth those that are his. And to this sence seemeth to agree, Psal. 23. 1, 2.

Verse. 17. *Untill that day shall come, and these shadowes shall flye away.* These are still the wordes of the church, and muste bee ioyned to the latter end of the other verse, wherein shee promisseth that shee will remaine to him for euer and euer. If or though the worde *untill*, doe mosse commonly note but a peece of time, yet here it is vled for a perpetuitie and euerlastingnes of time, as it is also in other places: as 2. Sam. 6. 23. Psal. 110. 1. Mat. 5. 26. Mat. 28. 20. Which may also appeare in that she saith to forcibly, *Untill that day shall come*, by which he meaneth that same great and last day of iudgement, which is vsually pointed out, by that maner of speech, both in the olde and new Testament: as Joel. 2. 31. 2. Tim. 2. 18. *And these shadowes shall flye*

mad. Donr.  
was at. mat. 5: 26.  
was ou. et cetera. 1: 25.

*flye away.* By *shadows* he meaneth both y<sup>e</sup> troubles  
 of this life, and al vanities whatsoeuer, that are  
 set between her and her spouse, while shee liueth  
 in this world: or els we may vnderstand by *sha-*  
*dows*, all those thinges that may shadow out vnto  
 vs, the hope of eternall life and glorie: which  
 may be called shadows, not that they are so of  
 them selues, but beeing compared with others,  
 that do lead vs vnto those, and when shee sayth,  
*shall flye away*, he noteth the suddaine vanishing  
 of the same. *Returne.* The church speaketh this,  
 as though her Spouse were departed, and as  
 though shee coulde not indure and abide his ab-  
 sence, though it were neuer so small awhile. *Be*  
*like* (O my beloued) *to a roe, or to a hindes calfe*, that  
 is, make most haste and speede to come vnto me,  
 as before in this chapter verse 9. And depart not  
 any whit at al from me, *running on mountains, whe*  
*one of them are sundred from an other.* He mea-  
 neth no doubt the mountaines of Gilead, which  
 the riuer of Iordan did seperate from the rest of  
 Iudea. See 2. Sam. 2. 29. Now, he rather re-  
 memb'reth these mountaines then others of the  
 country of Iudea, because they were notable &  
 commodious for hunting, and well storied with  
 game, and therfore much haunted. For at what  
 time Solomon wrote these thinges, as it should  
 appeare, Hamath was not greatly occupied, nei-  
 ther was the house builded in the Forrest of Li-  
 banus. see 2. Chro. 8. 2. 3. &c. 1. Kin. 7. 1. 2. &c.

Verse. 1.



10 times.

Ver. 1. Teacheth vs, that if we wil haue pleasant, sweet, & good things, we must look for the in Christ onely, for it pleased the Father, that in him alone should all fulnes dwell. Col. 1. 19.

Verse. 2. Setteth out the excellency and beauty of the Church, instructing vs to ioyne our selues to that holy fellowshippe, which the Lorde him selfe accounteth the pillar of truth, and his owne house. 1. Tim. 3. 15.

Verse. 3. Doth not onely shew, that our Sauiour Christe hath in him the fulnesse of all goodnesse. John. 1. 16. But also these wordes, *I doe greatly desire to sit*, do teach vs what a holy hunger and thirst we ought to haue after him. For which see Psalm. 42. 1. 2. Psalm. 84. 2. and that not for a small while, but continually, for he that continueth to the end shall be saued. Mat. 24. 13.

*to lie hunger  
thirst after right  
coues. mat. 5.*

Ver. 4. Teacheth, first that al the good things we haue, we haue from God. James. 1. 17. by the meane of our sauiour Christe, which is alwayes taught in these wordes, Grace be with you and peace from God our Father, and from the Lord Iesus Christ. Rom. 1. 7. Secondly, that all these thinges, whether they be bodily, or spirituall, or both, are bestowed vpon vs for Christes sake, and that therefore the Lorde is to be continually praised. as Ephes. 1. 3. 4. 5. 6. 1. Pet. 1. 3.

*in p et prop  
Christu.*

Ver. 5. Teacheth vs, first that we should comfort & strengthen one an other in our faintinges. Heb. 3. 12. 13. Heb. 13. 1. 3. Rom. 12. 9. 10. 11. 13. 15. 16. Secondly, how earnest and hartly our

loue

loue shoulde bee to Christ, who hath loued vs so tenderly, that he hath giuen himself for vs. Rom. 5. 6. 7. 1. John. 3. 16. 1. John. 4. 9. 10. 11.

Vers. 6. Teacheth, that the presence of Christ to his church, by his spirituall power and grace, is meruailous comfortable: which made our sauiour also to promise it, as appereth. Mat. 28. 20

Vers. 7. Teacheth vs, that not only those y are without the church, but those that are lincked & ioyned to that holy body, haue need sundry times not only to be admonished, but also straitly charged, that they do not any thing that may grieue or disquiet Iesus Christ the head therof. Ephel. 5. 23. For if they doe but neuer so little prouoke him, then blessed are all those that trust in him. *Psal. 2. 12*

Vers. 8. Setteth out the great speed and hast as it were, that Christ maketh to help & succour his church in her griefes and distresses. For prooue wherof, see Luk. 18. 8. True it is, that men many times thinke the time very long, as *Psal. 13. 1.* But we must learne in patience to possesse our owne soules, Luk. 21. 19. and to tarry the lords leasure, *Psal. 27. 14. Psal. 37. 34.*

Vers. 9 Teacheth, that it is meruailous comfortable to the distressed ones of God, to be perswaded, or to see by the eye of faith, testimonies and assured tokens of Christes fauor, presence & help.

Verse 10. Doth not onely teach Christes loue towardes his church, calling her from the vanities and delights of this life, to the hope of

*Expecta Domine.*



of a farre better state: but also teacheth her to  
 yeeld obedience to that call, and that while it is  
 to daye. Heb. 3. 7. 15. least otherwise we heare  
 that terrible iudgement pronounced and prac-  
 tized against Ierusalem Math. 23. 37. 38.

Verse, 11. Sheweth, that our sauiour gracious-  
 ly remooueth all lettes and impedimentes that  
 might hinder vs from comming to him, & name-  
 ly our sinnes, as Isaiah 1. 18. Iere. 3. 34. Psal.  
 103. 8. 9. 10. 11. 12. 13. So that if there be anye  
 defect or want, it is not in him, but in our selues,  
 who manye times thorow the corruption of our  
 owne nature, doe caste stumbling blockes in our  
 owne wayes, to hinder and let vs in the course  
 and race of godlinesse.

Verse, 12. 13. Teach vs further, that God doth  
 not onely remooue stoppes and lets, but also gy-  
 ueth vnto vs abundance of his mercyes as con-  
 tinuall spurres in our sides, to prouoke vs to wel  
 doing and obedience. Ioseph made his maisters  
 fauoure an effectuall instrument, to keepe him  
 back from committing vilany with his mistres.  
 Genes. 39. 8. See Deutr. 8. thorow out, but spe-  
 cially from verse 10. to the end of the chapter.

Verse 14. Teacheth vs, that the church some-  
 times by one meane, and sometimes by another,  
 is brought into wonderfull distresses. Which  
 thing is liuely expessed Isaiah. 5. 1. 2. 3. &c. Al-  
 so Math. 21. 33. 34. &c. vnder the parable of the  
 vineyard. Which also rightly considered serueth  
 well

*manye sinners,  
 manye puzzlers.*

well to stop those mens mouthes, that stande so much vpon the outward shew, and multitude of the church. See Michaiah 7.1. Rom. 11.1, 2, 3. 4. 5, &c. Isaiah. 1. ver. 9.

Verse. 15. Teacheth vs that all thinges what soeuer, though they be neuer so great or little (& therefore these speeches they are small thinges, are of no force, hindring y growth of the church) ought to be remooued, and that speciallye euen in the beginning of the planting of Churches, & while the churches themselves, be as it were tender and pong. This order of reformation, the good kings obserued: as Jehosaphat. 2. Chz. thorough out 17. Hezekiah, also 2. Chz. 29. &c. Iosias likewise 2. Chz. 34. thorough out, & namely verse 3. from which our sauiour Christ him selfe was not far off in exāple & practise. Ioh. 2. 14. 15. &c.

Vers. 16. 17. Set out, the assured and continuall affection, that ought to be in the church, to her spouse and head Christ, so that in purpose & strength of Gods spirit, she may alwaies saye: Who shal seperate vs from the loue of Christ? Shal tribulation or anguish, or persecution, or famine, or nakednes, or perill or swoord? No, for I am perswaded, that neither life nor death nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shalbe able to seperate vs frō the loue of God, which is in Christ Iesus our lord, as it is witten. Rom. 8. 35. 36. 37. 38. 39.

CHAP.

*Greg. lib. 6. ep. 30.  
Alia sūt finisla.  
noxia; alia r.  
Minimus error in  
tis. fit max. in fin  
Arist.  
A Gros. in Luc. Td  
est quodq. offensa,  
lus est is, in quom  
m. 11. 12.  
Moses no iniquula q  
reliquit Pharaon  
Ex. 10.*





*CHAF, the third and the summe thereof.*

The Church declareth the most earnest desire that shee had euery daye more then other, to take hold of, and to obtayne her spouse, 1. 2. 3. 4. 5. 6. Afterward beeing fully assured of the glory of her spouse, shee sheweth that it is much better and profitable for her, not to stay her spouse here, but to follow him, ascending into his heauenlye brydechamber. 7. 8. 9. 10. 11.

1



*N my bed sundry nights I seeking him, that my soule loueth, I seeking him (I saye) when I had not founde him, I sayd,*

2

*I will now rise up, and I will goe about the citie: by the streetes and by the open places will I seeke him, whom my soule loueth: but seeking him I haue not found him.*

3

*I sayd vnto the watchmen that goe about the Citie, they finding me, haue you scene him whom my soule loueth?*

4

*I had but a little passed by from them, when I found him whom my soule loueth: I tooke hold of*

of him, neither will I suffer him to depart, till I shall haue brought him into my mothers house, and into the inner chamber of her that conceived me.

- 5 I charge you by an oth, O yee daughters of Ierusalem, tarrye abroad with the Roes, or with the bindes of the field, stirre not vp, neither awake this loue till he will him selfe.
- 6 Who is she that would come vp out of the wildernes, as it were perfumed with the listinges vp of smoake, perfumed with myrrh and incense, better then all the fine powder of the Apothecary?
- 7 Behold his bed, which is better then that, that is Solomons, (about which stand threescore mighty men, of the mighty men of Israell,
- 8 All taking hold of the sword, are expert in warre: euery one is gyrded with his swardes vppon his thigh, for feare euery night.)
- 9 Yea better then the bed, which king Solomon prepared for him selfe, of the trees of Lebanon:
- 10 Whose pillers be made of siluer, and that that was layd vppon it of golde: whose couering was purple coloured, the inwards wherof were as it were, pained with loue, by the Damosels of Ierusalem.
- 11 O yee damsels of Sion, come foorth and beholde king Solomon, with the crown, which his mother provided for him, in the day of his betrothinges, and in the day of the gladnes of his hart.

Though



Con.



Though in this song it maye be, that all the chapters thereof, do not hang and depende one vpon an other, by reason that some thinges were sayde and done at one time, and in one place, and some at an other time, and in an other place: yet for the knitting of this with the former, this me thinketh may be noted, that hauing befoze declared, what passed in the daye season, or els when the day was very nigh, and that while they were togeather in the country as it were; the church doth now declare the matters and speeches, had in the night, and in the citie, as may plainly appeare by the two first verses.

- Diuis. 1 The chapter I take it, may be deuided into two partes. In the first the church setteth out the great desire that shee hath to take holde of Christe, and to possesse him, which appeareth in this, that by daye & by night, at home and abroad, in the countrey and in the citie, she is wonderfully inflamed with his loue, and this reacheth from verse 1. to the end of the 5.
- 2 In the other she doth as it were correct her selfe, desiring rather that hee shoulde take hold of her, and that she might abyde with him, than he with her, where vpon shee entreteth into a commendation of his glorye, sweetnes, &c. not onely comparing it with Solomons

Solomons, but preferring it before it, and that by manye degrees, and this reacheth from verse 6. vnto the end of the chapter.

Verse 1. *In my bedde*) These are the churches words, testifying her hunger and thirst after her spouse, that in these places, and at these times, wherein menne giue them selues to their pleasures and rest, her soule was tossed and troubled with seeking, yea and longing after him, whom his soule loued. And it woulde be marked, that she sayth not onely one night, but sundry nights: testifying her continuance and earnestnesse, in this holy hunger, and most assured loue: to which also appertayneth the dubbling of the word *seeking him*, expressing thereby her earnestte affection. These wordes, *whom my soule loueth*, are expounded before, chapter 1. 7. In sum, the church vsing this Periphrasis instead of a proper name, doth nothing els but expresse the force of his loue, and the earnestnes thereof. Now where she addeth, *when I had found him*, that is, when I did not sufficiently perceiue him, to bee present with me according to my hartes desire (for els Christ is neuer absent from his church, but continually present therewith, as appeareth Mat. 28. 20.) True it is that in our vnderstanding, & to the iudgement of the Church, Christ seemeth either to be altogether absent, or els not verye nigh: but howsoever it be, this is the truth, that He that keepeth Israell, will neither slumber

**F**

nor



nor sleep, Psal. 121. 4. But y<sup>e</sup> Godlye are most greued with this assault in the time of persecutions, trialls, troubles, sorowes, &c. Which also may be signified by the word *night* in this place, as it seemeth to be taken, Job. 17. 12. It followeth I sayd, (vz. to my selfe) for al these are the wordes of the Church, speaking vnto herself, & as it were declaring the consultations which she had with her selfe, and resolving what shee were best to do.

Verse. 2. *I will now rise vp.* q. d. I will delaye it no longer, now I am resolued diligently and carefully to seeke him, yea leauing my bed and naturall rest, to the ende I maye finde him. *And I will go about the City,* vz. to seeke him. q. d. I will leaue no place vsought, which also may appeare by the particulers following of streetes and open places. *I will seeke him.* vz. with great diligence and earnestnes) *whome my soule loneth,* (see verse. 7. of the first chapter) *but seeking him I haue not found him.* The spouse expreth these wordes sorrowfully, not so much for the paines she tooke, as that she could not meet with him, whom she so tenderly loued, and carefully sought. And when she sayth, *shee founde him not,* she meaneth so sufficiently as she would, and as her heart desired, as may appear also by ver. 1. of this chapter, for the better vnderstanding of these wordes in this place, read the notes there, for they serue also fitly for the purpose.

Verse

Verse 3. *I sayd vnto the watchmen.* The church meaneth by this manner of speech, that she neither dissimbled her loue towardes Christe, nor feared to demand euery one that she meetes, no though they were publique rulers or preachers (for that it is as I thinke she meaneth by watchmen: Ezech. 3 3. 2.) concerning Christ her husband, but that she did openly declare her vnfeyned loue towards him, for which see, chap. 2. 5. *that go about the city,* she speaketh this according to the custome of men, or towncs at warre, who besides that they haue standing or set watches, for euery corner or quarter of their citie, haue also certain cheefe men appoynted for their authority and faithfulnessse, continually to go from one place to another, to oueruew the rest, and to see that they are faythful in the charges committed vnto them. *They finding me,* that is, when they had found me, going about the city by the streetes and open places thereof, as vers. 2. *Haue you seene him.* She speaketh to such as perhaps knewe him not, neither by name nor by face, though indeede they should haue beene well acquainted with him: but such is the force of earnest loue, that it many times maketh men beleeue, that others know them, whome they like of, though they do not. *Whom my soul loueth.* See this expounded, chap. 1. 7.

Verse. 4. *I had but a little passed by from them.* The Church declareth not what



comfort or counsell shee had at the watch-mens  
 handes, which perhaps was little or nothing at  
 all, so rechelesse and vnfaithfull manye times are  
 they that should be most forward, but proceedeth  
 to declare what issue her diligent searching had,  
 namely that shee was scarce gone from them, or  
 passed but a little way from them. *When I found  
 him, whom my soule loueth, v3.* to the great ioy and  
 contentment of my hart. *I tooke hold of him.* As  
 in the former wordes she had declared what she  
 did befoze shee found him, so now shee sheweth  
 what she did after she had found him, v3. laid fast  
 and sure holde of him, as loath to let him depart,  
 whome shee had so painefullye sought, and did so  
 tenderly loue. *Neither will I suffer him to depart,  
 v3.* at any time or by any meanes from me. She  
 sheweth the holy purpose she had, to detaine and  
 keep Christ with her, for the better performance  
 whereof also shee maketh a promise, that shee  
 might thereby be the moze straightly bound to  
 the doing of the same. *Till I shall haue brought him  
 into my mothers house.* For the word *till*, see be-  
 fore chapter 2. 17. meaning also by her *mothers  
 house*, moste familiar and delightfull dwelling  
 and continuance with him; by which also, (for  
 the great loue that mothers beare vnto their  
 childezen, for which see Isaiah 49. as also Isaiah  
 66. 13.) she noteth most comfortable intertaine-  
 ment, and friendly continuing together, as it  
 were vnder one rooffe. *And into the inner cham-  
 ber,*

ber, shee meaneth the best place of the house, and most secret, and if any one were more secret & better than an other. See 2. King. 6. 12. *Of her that conceived me.* A periphrasis, or description of hir mother. See Psal. 51. 5.

Verse. 5. *I charge you by an oth.* The church ha- uing obtayned her husband, and his holy compa- ny or fellowship, enioyneth and that verie vehe- mentlye, the particular members thereof, to doe nothing that may bee grieuous vnto him, and no doubt but shee hath a speciall regarde to the cu- stome vied then, and yet euen at this day in some places vied amongst vs, namely that songes are sung before the Byde chamber, and certaine noyses of instruments brough, to wake the byde and bydegrome from sleepe. See all this verse, euen word for word as it is heere, expounded be- fore chap. 2. verse 7. which also is an vsuall thing in this booke, as we see in many marriage songs, and other kind of verses also.

Vers. 1. *Who is she,* v3. beside my selfe: q. d. what people is there in the world besides the church, that would do this and that, that is, those things which are expessed in this verse: And heere be- ginneeth the other part of the chap: in which the church, correcting as it were, her former speech, speaketh thus as it were; what shoulde I cause him to remaine with me? Nay rather, I shoulde strue to enter into his pallace, who hath all thinges molte fayre, beste furnished, and excee-



dingly sweete, and well smelling, yea, whose  
 very Bedde or Bride-chamber, is much more  
 glorious, then all Solomons royalty, which af-  
 terwards she commendeth in many respectes.  
*That would come vp out of the wildernesse, that is,*  
 forsake the world, and the things that be there-  
 in, which may bee aptly compared to a wilder-  
 nesse, because as it is commonly ful of hurtful &  
 noysome chinges, so is the world. *As it were per-*  
*fumed, with the listings vp of smoke, that is,* ascen-  
 ding vp directly euen as pillars of smoke. She  
 addeth, *perfumed with myrrh and incense.* Wee  
 know that these were sweet & pleasant things,  
 for the saour and smell of them, see Psal. 45. 8  
*Better then all the fine powder of the Apotheca-*  
*ry.* The worde that is here turned Apotheca-  
 ry, signifieth such a merchaunt as selleth all  
 sortes of sweete smelling thinges. Our grossers  
 heere amongst vs, but specially our Apotheca-  
 ries, haue their shops most stuffed with such sa-  
 uours, and are moste often in the compounding  
 of such thinges for smell, and therefore it is not  
 yll turned Apothecary. Whatsoever it be: the  
 Church mindeth to declare, that though she had  
 the vaintiest, and delightfullest thinges in the  
 world, yet these could not hinder her from com-  
 ming to her husband Christ, in whom were hid al  
 the treasures of God. Col. 1. 19. Also Col. 2. 3.  
 and as in respect of which, all the thinges of the  
 world were to be accounted but losse, dyrt, dung,  
 and

and whatsoeuer is most vile; see Phil. 3. 8.

Verse 7 *Behold this bed, which is better then that that is Solomons.* She amply fieth the excellency of the bed of Christe and his church, by comparing it with Solomons, & first she commendeth it for the safety that is to be had & found there, and that in this verse, and verse 8: all which is conteyned in a parenthesis as you may see. Secondly for the deare price, and rich furniture of the same, vers. 9, 10. And she entreth into this course of commendation, not only to set out the great glozy of her husband, but thereby also the better to stirre her vp to perfourme her duty towards him, that was of such great state and magnificēce. *About which stand threescore mighty men, q. d.* The bed is watched, leaſt any ſhold eyther by force or frawd, annoy the brydegrome or his spouse: neither doth this watche consist of weaklings, but of moſte ſtoute and couragious men, yea, and that of a greate number of them, namely threescore, and those not heathenish idolaters, or prophane professors, but as ſhe ſayth afterwards, *of the mighty men of Iſrael*, that is, faithfull and godly, hauing the knowledge, beleeſe, zeale, and obedience of religion towards the Lord, and therefore moſt likely to be founde truſty, towards other. All this is ſpoken after the manner of earthly princes, who as they haue their guard for the day, ſo they haue their watch for y night, and y in & about the bed-chambers,



as a man would say.

Verse. 8. *All taking hold of the sword.* He amplifieth this gard or defence, shewing that they are not onely godly men, but as he sayd before, men of valure, and courage, able to handle this weapon both for the defence of them selues, & their king, and for the annoyaunce and hurt of their enemies. *Are expert in warre.* As before shee had commended them for their strength, so here shee prayseth them for their skill, because one of these without the other are little auailable. *Euery one is girded with his sword vpon his thigh.* This was the maner and custome then of that people, as appeareth Psalm. 45. 3. By which also shee noteth their readines in the vse of their weapons. *For feare,* wz. least any hurt should befaule y<sup>e</sup> byrd: grōe or y<sup>e</sup> byrd. *Euery night,* she meaneth y<sup>e</sup> they vse this course of a watchful care and wise defence continually. No doubt but vnder all this, the holy Ghost meant to shew, in what a safe state, and condition they are, that are matched with him, who haue both infinite numbers of holy aungels to attend vpon them, Psalm. 91. 10. and of godly teachers to fence and garde them, as it were thorow all the daungers and distresses of this life whatsoeuer. See Ephes. 4. 11. 12. 13. For though he speake here but of a certaine number, yet no doubt but thereby he vnderstandeth an infinite number, which is also vsuall in the holye scriptures.

Verse. 9,

Verse. 9. *Yea better than the bed which king Solomon prepared for him selfe.* Euery word heere tendeth to the magnifying of the mariage bed of Christe and his Church. As first in that it was better then a kings bed, who for his state and riches was commendable thorough the worlde and wonderfull. 1. King. 10. 27. Thirdly, in that it was better then that, which hee had prepared for himselfe. We know what good thinges men make for themselues, specially when they haue wherewithall to do the same. Yea, the very word which is here rendred *Bed* tendeth to the amplifying hereof, because it signifieth a fruitfull and flourishing bed, of which see before chap. 1. 16. Yea and the wordes following make also to that purpose. When she addeth, *of the trees of Lebanon*, which was a place farre from Ierusalem, the wood also whereof was very excellent and good, as which for the worthinesse of it was imployed to the best thing, namely the building of the Temple, as appeareth 1. King. 5. 6. So that it was commendable, because it was chargeable, as being farre fet, and also because it was a notable and famous kinde of wood.

Verse. 10. *Whose pillers are made of syluer.* As she had before spoken generally of it: so now she commeth to discribe it by peece meale as it were, affirming that the pillers were of siluer. We knowe that standing beddes haue pillers and postes to vphold the Testers: now whereas  
other



other mens were made of wood, his pillars were  
 of siluer, which should not seeme strang vnto vs,  
 seeing the holie Ghoste sayth, he gaue siluer in  
 Ierusalem, as plentiful as stones. 1. King. 10.  
 27. *And that that was layd vpon it of gold, he mea-*  
*neeth by that which was layde vpon it, the bed it*  
*selfe, as we say, vnderstanding also by golde, that*  
*it was moſte precious, because nothing we haue*  
*is commonly more deare then golde. Whose coue-*  
*ring was purple coloured.* He meaneth that the co-  
 uering or couerlet appertayning to that bed, was  
 of a ritche and costlie colour. For purple was in  
 those dayes accounted most deare and precious.  
 See Proverb. 31. 22. Also chapter 7. 5. of this  
 booke, Mark. 15. 17. Luk. 16. 19. *The inwardeſ*  
*whereof, hee meaneth the partes of the bedding,*  
*ŷ were for the time out of sight. Were as it were*  
*paued with loue, that is, were as costlie & rich, as if*  
*they had beene adozned with things ŷ men most*  
*loue & like noting also by ŷ word pauing, the va-*  
*rieties of workes ŷ were in the same, as in pa-*  
*uinges we see some checkered, some diamonded*  
*some one way, & some another, which also are no*  
*doubt, cunningly wrought w needle work, a mat-*  
*ter much set by in these daies in euery thing.* See  
 Psal. 45. 14. By the damſels of Ierusalem, he ex-  
 preſſeth ŷ persons ŷ should performe this worke,  
 not meaning ŷuch as were brought vp in the coun-  
 try, but within the cōpaſſe of the wals of Ierusa-  
 lem, where it was like they had bin trained vp, in  
 most

most curious, cunning, and costly workmanship.

Verf. 11. *O yee damfels of Zion.* Those, whom in the other verse he had called *damfels of Ierusalem*, he calleth here *damfels of Zion*, putting a part for the whole. For the hill of Zion was a peece of the city, meaning no doubt by these, the faithful and sound members of the church, whom yet notwithstanding they were forwarde, the church putteth in minde of their duties. *Come forth, v3. out of your owne private houses, into publicke places, and beholde king Solomon.* The fame and name of *Solomons* glory was great, but yet not matchable with *h* of Christ, for beholde a greater then *Solomon* is here, Mat. 12. 42. and yet because shee had none greater to compare him vnto, she resemblcth him to the greatest. For euen as the proper name *Dauid*, is in scripture attributed to christ, as *Iere. 30. 9.* So is *Solomons* here in this place. *With the crowne which his mother provided for him* Now shee describeth *Solomons* glory, yet so that vnder the same is meant, the exceeding maiestie of Christ. The word *crowne* is put for the same, as *Phil. 4. 1.* and by these wordes *which his mother provided for him*, is set out *h* excellency therof: for mothers wil prouide no base or mean things for their children, if they be able. In the day of his betrothings, *h* is againe the time *h* he shold be affianced & married also, for she putteth *h* beginning as it were of marriage, for the whole action of the same. And in the day of the gladnesse of his hart,  
that



that is, against the daye, wherein his heart was made glad, which was not onely when hee and his wyfe, were affiaunced, but when they were married, and marriage duties perfourmed, wee knowing by experience, that the marriage daye is the day of greatest myrth, specially to the parties married, against which daye also the parties themselves, and the parentes and all, do bestow all the cost that possiblye they can, as we see by dayly and continuall experience.

Verse 1. Teacheth vs to be in continuall meditation of Christ and heauenly things, yea and that we shoulde for that purpose, break our sleeps as it were, to the ende that we maye bee sealed with the feeling of the same: and though we can not, at the firste or second time conceiue thereof, that yet we shoulde not for all that leaue off, but looke for a time, wherein that holpe hunger and thirst that we haue of righteousness, shal be plentifully supplied, to Gods glory and our comfort.

Verse. 2. Teacheth vs to shake off all impediments that may hinder vs from going to Christ: as whether it be the heauines of our flesh, or corruption of nature thorow sinne, &c. For which see Heb. 12. 1. Also that we shoulde seeke good thinges indeed with diligence and care to attayne the same, and that not in one place onely, but in euerye place where they were likely to be had, or maye be founde indeede: and that though we finde them not at the firste seeking, yet we should

should not leaue off. For it may be, that we seek them not, where they are to be had, or search not after them with a right mind, and therfore good reason why we should want the thinges we wish and desire; but stirre vp our selues stil, euen as it were by excessiue toyle and importunity to preuaile at the length.

Verse. 3. Teacheth vs not to be ashamed or a frayde, by demaunding to come to the possessing of those thinges that we wishe and seeke after. In labouring to get worldly things, we will endeavour to shake off both shame & feare, & whatsoeuer els might hinder vs, in atchieuing our purposes, therfore for as much as these thinges are farre more excellent, we should labour likewise with all earnestnes to obtaine them. Also it teacheth vs to be watchful & painfull, in the places wherein God hath put vs, least otherwise thorow negligence, we offend his Maiestye, wound our soules, and hurt and hazard them, whom god hath set vs ouer.

Verse 4. Teacheth vs, that if we be not faynt harted, we shall surely finde in that time that God hath appoynted with him selfe, from before all times, the good thinges we long for and seek after. See Galath. 6. 9. Also that when we haue found them, we should labour continually to re- teine them with vs, least otherwise letting them goe, or not setting by them, we be made voyde of excuse, as in respect of our knowledge, and so our  
latter



latter end be worse then the beginning. See Math. 12. 43. 44. Also 2. Pet. 2. 20. 21. 22.

Verse. 5. Teacheth euery one to haue care and conscience, that neither in perswasion nor practice, they do any thing to grieue or displease the Lorde Christe, and to cause him to depart for a time, either from the whole church, or the particular members thereof: for besides that it is a grieuous transgression to contemne him, and so great graces as he bringeth with him: it carryeth with it also, the eternall destruction of our soules.

Verse. 6. Teacheth vs, that Gods children are and should be, alwayes willing and contented, to depart from all thinges for the gayning of Christ. For if they make more account of the thinges of this life, they are not fit for him, as he him selfe plainly telleth vs. Math. 10. 37. Reuel. 14. 26. Secondlye, that howsoeuer the thinges that God gyueth vs in this life, are of them selues good, yet that they are euill, when they hinder vs from approaching to our sauour, and that therefore we should so vse the world, as though we vled it not. 1. Cor. 7. 31. and no further then as thereby we may be furthered, in the assured feeling of Christe and eternall blessednesse thowow him.

Verse. 7. Teacheth vs to preferre things that be indeed good, yea thinges that are the best indeed: and that wee shoulde not be deceiued with

a vaine shew of thinges, appearing to bee that which they are not. See Phillip. 4. 8. Secondly, that strength of bodye and courage of hart, is a thing not to be dispised, but greatly esteemed rather, as a notable meane, that the Lorde hath bestowed vpon men, both for the iust defence of them selues, and of other oppressed. Provided alwayes that they doe not as Lamech or Nimrod, abuse to pryde in them selues, or tyranny towards other, or to reioyce in the same against the Lorde, because the Lorde will not haue y Strong man glory in his strength. Jer. 9. 23. But let him that gloryeth, glory in this, that hee vnderstandeth and knoweth the Lorde. Thirdly, that it is a notable thing for Princes and men of might, to haue godlye and faithfull men about them for their garde, because it is impossible, that any man shoulde ever be soundlye and continually trusty to an other, that is not vnfaynedly sealed with the loue and reuerence of God.

Verse 8. Teacheth vs this much, y euerye one taking any charge vpon them, and therefore particularly such as haue the garde and keeping of other mens persons, shoulde not onelye bee men of valure and courage, for if they haue no more but that, they maye easely runne into rage and rashnesse: but also that they shoulde be well qualified for knowledge and skill, least otherwyle they maye thorowe ignorance, indaun.



indaunger both them selues, and the personnes committed vnto them: yea that they shoulde be alwayes ready for feare of daungerous inconueniences and afterclaps, continually to stand vpon their watch Tower, for the faithfull discharge of their duties, both towards themselves and others.

Verf. 9. and 10. Teache vs, that great and mighty personages, may haue and vse very costly and sumptuous things, both because the Lord hath therfore ordayned them, and their estate (wherevnto likewise the Lord hath aduanced them) doth requyre the same. For in as much as preferment cometh not from the East, nor from the West, but that it is the Lord that keepeth some low, and aduanceth other some whom he will: the Lord by that preferment sheweth, that it is his purpose, that mightie men shoulde haue the moste large and liberall allowaunce of all his creatures, because he hath as it were put them in possession of the same, and indued them with moste excellent meanes for the atchieuing thereof. Notwithstanding alwayes they muste take heede, that they abuse them not, either in wastefulnes, for then they shall answer it to the Lord: or for ostentation, as Ezechias did. Isaiah 38. for that is against charity, and the Lord that hath set them vpp, maye pull them downe, and aduance others according to his good pleasure.

Verf. 11.

Verse 11. Teacheth vs, that euen those in the church, that seeme to be molte forwarde, had yet notwithstanding need, not onely to bee tolde of their duties, but euen to be exhorted and prouoked, to embrace the best thinges. Wherevnto also they shoulde be encouraged, not onely by reason of the remainders of dubnesse and heauines, which thorough corruption of nature, cleaue faste vnto them: but also by the excellencye of the good thinges set befoze them, specialllye Christe him selfe, and the fulnes of all goodnes in him, who is as a treasure of good thinges that neuer can be wasted, of whose fulnesse we haue all receiued, euen grace for grace, who though he giue all his church and euery member thereof abundance of blessinges, hath yet notwithstanding neuer a whit the lesse in him selfe.



*CHAP. 4. and the summe  
thereof.*

Christ the spouse or husbände of the church,  
greatlye commendeth the perfection  
thereof, and highly extolleth the plea-  
santnes of her speeches, & the sweet sa-  
uor of her ornamentes, faithfulness, du-  
ties,



tyes and fruites: 1.2.3.4.5.6.7.8.9.10.  
11.12.13.14. Which when the Church  
heareth, and perceiueth, shee againe on  
the other side, doth not onely confesse,  
that all the good thinges she hath, were  
wrought in hir by Christ, but taketh also  
therby an occasion more & more to cō-  
mend him, and to request him, conti-  
nually to be present with her, and to do  
her good, whervnto also Christ consen-  
teth. vers. 15. 16. 17.

I



*Eholde thou art fayre my loue,  
beholde thou art fayre: thine  
eyes are like the dones, among  
thy lockes of hayre: thine hayre  
is like the flock of goates, which  
looke downe from the mountain  
of Gilead.*

- 2 *Thy teeth are like a flocke of sheep, of equal pro-  
portion, which goe vppe from the washing, all  
which bring out twinnes, and there is none bar-  
ren amongest them.*
- 3 *Thy lips are like a threed of skarlet, and thy talke  
is comely, thy temples among thy lockes, are as a  
peece of a Pomegranate.*
- 4 *Thy necke is as the tower of David, built for de-  
fence: a thousand shieldes hang therein: all the  
tergates of the mighty men.*
- 5 *Thy two breastes are as two young roes, that are  
twinnes,*

winnes, feeding amongst the lilies.

6 Vntill that day shall come, & these shadowes fly away, I will goe into the mountayne of mirrh, & into the hill of incense.

7 Thou art all fayre my loue, and there is no spot in thee.

8 O spouse, thou shalt come with me from Lebanon, thou shalt come with me from Lebanon: thou shalt looke from the top of Amanah, from the top of Shenir and Hermon, from the denues of the Lions, and from the mountaynes of Leopards.

9 Thou hast wounded mine hart, my sister, my spouse: thou hast wounded mine hart with one of thine eyes, and with one chaine of thy necke.

10 How fayre are thy loues, my sister, my spouse? How good are thy loues before wine, and the sa-  
uour of thine oyntments before all spices.

11 Thy lips (O spouse,) drop the honie combe: honie and milke are vnder thy tongue: and the sa-  
uour of thy oyntmentes, is as the smell of Lebanon.

12 Thou art as a Garden inclosed, my sister, my spouse: as a spring shut up, and as a fountayne sealed up.

13 Thy plants are as an orcharde of Pomgranates, with sweet fruits as of the cipres tree, with nard.

14 Euen Nard and Saffron, Calamus and Syna-  
mome, with all the trees of incense, myrrh and  
aloes, with all the best of the spices.



- 15 O fountaine of the gardens , O well of living  
waters, and such as flow from Lebanon.
- 16 Arise O north, and come O south , blow on my  
garden, that the spices thereof may flow out : let  
my welbeloued come to his garden, and eat the  
fruit of his sweetneses.
- 17 I am come into my garden my sister my spouse,  
I gathered my mirrh with my spice: I did eate  
myne honie combe, with my hony : I did drincke  
my wine with my milke : eat O friendes, drincke  
and be filled therewith, O welbeloued.

Con.



¶ The ende that the Church  
might well perceiue and feele,  
that her loue towardes Chziste,  
and her looking for him, was  
not lest, as also that shee had not  
commended him in vaine, all  
which things were largely handled in the other  
chapter : it pleaseth Chziste the head and spouse  
of the Church in this chapter, not onely to enter  
into a singular commendation of the excellency  
of the church, as in sundry speciall partes of the  
same : but also to declare his vnfayned loue a-  
gaine towardes her, and euen as it were to as-  
sure her of the same.

Diuis. 1 In my minde this whole chapter doth con-  
tayne two speciall points . The first is a  
singular commendation, that Chzist gy-  
ueth to the church, which beginneth at the  
first

first verse, & so holdeth on to the 14: where of also there are three partes: v3. an excellent and singular description (handled allegozically) of the partes and members of the church, he putting down eight in number. vers. 1. 2. 3. 4. 5. Secondly, Christ professeth, his great and wonderfull loue towards the church, making large promises, and describing notable duties appertayning thereto. vers. 6. 7. 8. 9. Thirldy, he returneth againe to commend the church, and many excellent graces in the same, as the sweetnes, delightfulnesse and pleasure thereof. vers. 10. 11. 12. 13. 14.

- 2 The second is, a notable speech of the church, with Christes answer vnto the same vers. 15. 16. 17. In the churches speech, there is firste a commendation of her head and spouse. vers. 15. and a wishe that all graces may be conuayed from him selfe to her, she confessing that all the good she had, she had it from him vers. 16. And in Christes answer, there is contayned a promise, of his gracious acceptation of such fruits, as the church shall yeeld him. vers. 17.

Verse 1. *Behold thou art fayre my loue.* He be-  
ginneeth the commendation of the church, and  
first as you may see, he commehdeth it general-  
ly in these wordes, and afterwards in this verse,  
and the verses following, he entreth into a parti-  
cular

Sense.



cular commendation of the seuerall partes and members thereof. *Behold thou art fayre.* The doub-  
bling of this saying, serueth not only to set forth  
the vehemencie of Christes loue towards the  
church: but also the excellencie of the church it  
selfe, in that Christ can as it were, find no words  
sufficient to expresse the same, her beauty beeing  
so great both outward and inward, and excellent  
also in both respectes. See this expounded also  
before chapter 1. 15. *Thine eyes are like the doves,*  
vz. eyes. Meaning by this, that they were cleare  
and simple: no doubt but he vnderstandeth here-  
by the Preachers and teachers of Gods worde,  
who are or shoulde be the same vnto the church,  
that the eye is to the body, vz. watchfull and hee-  
dy, that nothing annoy it: in which respect also,  
p Prophets were called in the olde Testament  
Seers, 1. Sam. 9. 9. See the same phrase expoun-  
ded, chap. 1. 15. *Among thy locks of hayre.* This is  
not chapter 1. 15. he speaketh this according to  
the maner of women in these daies, who let their  
smal locks, for ornaments, as they tooke it, hang  
dowre vppon ther temples, forehead, and faces,  
vnder which and from amongst which, as it were  
the eyes did very comely shew themselves. A  
man may say, that by this he meaneth the large  
assemblies of the church, in the middest where-  
of as the eyes in the head, doe the Ministers and  
Teachers of Gods worde, moste notablie shine  
foorth. *Thine hayre is like the flocke of goates.*  
He

He meaneth that it was verye smoath, cleare, and fayre, as the wooll or fleeces of a flocke of sheepe or goates, that are well fedde and looked too, which he doth yet more plainely expresse by the wordes following. *Which looke downe.* This word beeing vsed heere, and ver. 4. of the 6. chapter, is diuersly taken of sundry men: some interpret it thus, which rise vp from the mountayne of Gilead: some thus: which crosse from the mountaine of Gilead: some one way, and some an other. Whatsoever it be the holy Ghost meaneth nothing hereby but to note, that euen as it was a goodly sight to beholde a flocke of goates, looking from the mountayne of *Gilead*, which lying on the further side of *Jorden*, was plentiful of pasture, and therfore the cattell fed there, must be fayre and well liking: so was it a pleasant thing, to beholde *the hayre of the church*, that is, the faythfull multitude and beleeuing people in the church, which though there were no other respect, yet euen for the infinite number thereof, might well bee resembled thereto, as the haire of our head are without count. See for y<sup>e</sup> prooffe both of the one, and the other: *Psalme 40. 12.* Also *Reuel. 7. 9.* Also *14. 1, &c.* And concerning *Gilead*, and the fruitfulness thereof. See *Numbers. 32. 1.* and other places.

Verse. 2. Thy *teeth* are like a flocke (as it is in the *Hebrye* of equall ones, in adding eyther  
 4 the



the word *sheepe*, for the more cleare sense, as before: or the word *goates*, which is indeed in the Hebrew text of the other verse. *Which go up from the washing*, that is are made white and cleane, for that commodity also do sheepe or goates get after their washing: namely, that filth and duſte by water is taken awaye from them. *All which bring out twinnes*, that is two, one reſembling another, and aunſwering another as it were. *And there is none barren amongeſt them*. This ſeemeth to be more then needed, becauſe he had ſayd before, *They brought forth twinnes*. But vnder ſuch aboundant ſpeeches, the holpe Choſte mindeth to note, the moſte aſſured certaintye of the thinges propounded. See the like John. 1. 20. Rom. 9. 1. Now in all this reſembling of the teeth of the church, to ſheepe of equall proportion, and that are waſhed and fruitfull, we maye ſee that there is a threefolde commendation of the teeth, namely a juſt proportion of them all amongeſt them ſelues, as amongeſt ſheepe, and goates, of one breed or ſtature: cleannesse and whitenes of them, as there is in the flockes that are waſhed, and a meruailous fruitfull increaſe, as there is of thoſe, that bring forth twinnes. And when he ſayth, that *There is none barren amongeſt them*, he meaneth as a man would ſaye, that there is no tooth wanting in their order and place, but euen as ſheepe yeelding twinnes haue alwayes their young by them, one aunſwering another:

another: so hath the Church her teeth. And no doubt but by *teeth* heere, the holy ghost meaneth the same that befoze he did by *eyes*, v<sup>z</sup>, the ministers and preachers of the worde, who must as it were champe and chawe the same with their teeth, that the people may the more easily eate it: and all these are equall, not onely in that they are o<sup>r</sup> shoulde be all of one minde, all also preaching and professing one doctrine, but euery man gouerning by one rule, that part of y<sup>e</sup> lords flocke, that is committed vnto him: and they are all washed in the blood of Christ, and all made fruitfull thozow the Lords blessing, by gaining a multitude of soules vnto God, thozow the foolishnes of preaching, as the world accounteth it. If any man thinke it is not wel to resemble one matter to diuerse things, let them take heed how they saucely controull the Lord, who to the end that we might the better conceiue of the things themselves, and he the more effectually expresse the excellency of them, hath vsed it often both in the old and new testament. See Isaiah. 10. 15. Amos. 3. 3. 4. 5. 9. Mathew. 9. 16. 17. 1. Corinth 9. 7.

Verse. 3. *Thy lips are like a thrid of Scarlet.* By resembling them to a thrid, hee noteth the smalnesse o<sup>r</sup> thinnesse of them, which in all persons, but especially in womankind is supposed to be comely: and by saying *they are like a thrid of Scarlet*, he meaneth that they were red  
and



and beautifull, a thing also much tending to the commendation of the lippes. Where also wee must remember, that howsoever these thinges are spoken, in outward shewe, after the manner of earthly louers, that yet we must not thinke vpon any outwarde loue, but referre all to the inward and spirituall. If any by the *smalnesse of the lippes*, list to vnderstande, the comelinesse of the ministry, and by the *colour of them*, the feruency and earnestnesse of the teachers, I minde not to contend. *And thy talke is comely.* From the instrumentes of nature, whereby the voice is framed, he proceedeth to the wordes exprested thereby, meaning that the speech of the church, which indeede is the preaching and prayers of the same, is sayre, fine, beautifull, and sweet. *Thy Temples among thy lockes.* He describeth another part of the countenaunce or face, v3. the Temples of the heade, speaking also of them according to the custome then vsed, the women suffering their hayre to hang about their temples. See verse 1. of this chapter. *Are as a peece of a Pomegranate.* For the vnderstanding of this, wee are to note, that a *Pomegranate*, when it is broken or cut, is not only of a glorious & ruddye colour, or as we woulde say, like to goodly roses, but also hath many grains and kernels in it, by both which layde together, it seemeth vnto me, that he doth not only describe the beauty of the  
 par:

particuler members of the Church, but also the fruitfulness and great increase of the same. If any see more or better, let him thank God for it, & vse it to his glory.

Verse. 4. *Thy necke is as the towre of David,* y<sup>e</sup> is, like the towre that he built, at the ende of his own house vpon mount Sion for a defence, of which we may read somewhat. *Neh. 3. 19. 25. &c. Built for defence, v<sup>z</sup>. of his owne house: and to succour it against the rage of the enimies, if any should approach. A thousand shieldes hang therein.* First he putteth a number certain, for an vncertaine. Secondly, hee proceedeth to the commendation of Dauids Tower, that thereby the state of Christs church, and the excellency thereof mighte better appeare. q.d. It is meruellously well furnished with armour and munition, yea, with armour that is polished, and prepared for mozte necessarv bles: which sense I rest perswaded, both the composition of the hebrue worde, & also the speeches following, will easily beare. *All the Tergats of the mighty,* that is, euery one of them are meete for mighty and noble men, they are so good and excellent. q.d. they are no base things, nor belong not to meane men, but to such as are captains & haue authority ouer the kings armies: of whom we may read 2. Sam. 23. 8. 9, 10, &c. And Neh. 3. 16. The sense is playn, y<sup>e</sup> the neck of y<sup>e</sup> church, being resembled vnto the tower of David &c, he meaneth



meaneth thereby, that it was fayre and comelye, also that it was forcible and strong, yea that it was well stored, with innumerable and excellent graces. True it is, that these and such other similitudes seeme somewhat hard, but louers affections heere must be borne withal, and sith it pleaseth the holy Ghoste to stammer as it were, for our sakes, we must submit our selues to learne of him. And no doubt, but still he meaneth hereby, the Preachers and Ministers of the worde, which in the church shine aboue others, as a man would saye, euen as Turrets or towers doe, aboue the rest of the wals, that compass cities, whom the Lord also bleth, for the defence of the people: and of whom as he hath good store: so he furnisheth them with excellent graces, fit for so great and holy a purpose.

Verse. 5. *Thy two breastes.*) He commeth from the necke to the breastes or teates: are as two young roes, that is, freshe and lusty. That are twins that is of equall bignes and proportion. Feeding among the lilies, that is, in sweet and smelling pasture, which can not chuse but make the cattle there fed, to thryue and be good. See for this phrase, chapter 2. 16. Many vnderstand by the two brestes, the two Testamentes, which haue mutuall respect one to an other, neither can one of them well easely be vnderstood without an other, where there are also *Lilies*, that is, moste sweet doctrines, by which mens mindes may be refreshed

refreshed and recreated. For mine owne part I take it, that speaking of spirituall thinges after the maner of men, and particularly of louers, he doth deale therein according to their maners. The brests of women, haue bin alwaies accounted to them selues and their good louers, not onely comely, but meanes also to make loue and liking. See Proverb. 5. 19. Whatsoever it be, this me thinketh shoulde be plaine and certaine, that all that hitherto hath beene spoken of the comelines & beauty of the church, doth generally shew her to bee mosse absolute and perfect, which also may appeare by verse 7. following: neither need we to doubt, but that the same also may be vnderstood specially by the waye of proportion, euen of all the members of the same, euen from the head, if you will, vnto the soales of the feete, for as all the members of the church, and euery one of them, haue their seuerall functions, so may these thinges that be spoken of the seuerall members, be applyed to euery one scuerally: but howsoever in some we haue dealt so, because we haue the warrant of the worde, and the proportion of faith, as a ground for the same, yet to stand vpon them all, specially where such props faile me, were too too much curious.

Verse. 6. *Vntill that day shall come, and these shadows shall flye away.* For the wordes see them expounded before. chapter 2. 17. There beeing only this difference, betweene this and that place,  
that



y there y church promiseth to remayn w<sup>th</sup> Ch<sup>r</sup>ist  
 for euer, & here Ch<sup>r</sup>ist promiseth to abide with  
 it continually. As Math. 28. 19. Otherwise the  
 sense and meaning is al one. And in this and the  
 two verses following, ther is contained Ch<sup>r</sup>ists  
 answere and promises, vnto the petitions that  
 the church made befoze, chap. 3. where shee wi-  
 sheth and seeketh for his p<sup>r</sup>esence, & other good  
 graces in him, Ch<sup>r</sup>iste promising as befoze is  
 sayd, his p<sup>r</sup>esence vnto the Church, and the par-  
 ticuler members therof, so long as in this worlde  
 they wander as pilgrims from the Lord. 2. Cor.  
 3. 6. and afterwards vers. 8. 9. of this chapter.  
 He promiseth that the wearisome dayes of this  
 pilgrimage being finished, hee will bring the  
 church, euen into his owne house, which is eter-  
 nall in the heauens. *I will go into the mountaine  
 of myrrh, and into the hill of incense.* Because the  
 church had befoze exhorted him, to go to the plea-  
 sant mountains: chap. 17. he sayth here that hee  
 will perfourme the same: It is vncertain, whe-  
 ther there were mountaines of myrrh, and hills  
 of incense in y country yea or no. But whether  
 there were yea or no, the meaning is spirituall,  
 namely that as in respect of the church militant  
 he would get him to the most pleasaunt places,  
 euen to the mountayn of *Moriah*, vpon which it  
 is certain the temple was builded, as appeareth  
 2. ch<sup>r</sup>o, 3. 1. which mighte rightly bee called the  
 mountaine of myrrh, and the hill of incense, be-  
 cause

cause of the great store, that there was offered  
 up and burnt to the Lorde. Wherof also this  
 may seeme some reason, that the word here vled  
 for *Incense*, differeth not much from the name,  
 wherewith that mountayne is called: so in re-  
 spect of the church triumphant, he wold get him  
 to the heauenly Ierusalem, which is in heauen,  
 where also sundrye of his freendes are present  
 with him, and whose duties perfourmed vnto  
 him, are mosse sweete and pleasant for this and  
 other things, see Reuel. 21. 20.

Verse. 7. *Thou art all fayre my loue.* Another  
 commendation of the church, containing also in  
 it a promise, specially of sanctification and holi-  
 nesse to be bestowed vpon it in this life, as in y  
 next vers folowing, he promisetht vnto it eternal  
 blessednes. *And ther is no spot in thee,* This must  
 bee referred. specially to y estate of the church,  
 which shall be in the life to come: or else to men  
 nowe raunged into the Church, to whom their  
 sinnes are forgiven, and Christs righteousnesse  
 is imputed, who hath washed vs in his bloude  
 from all sinne, 1, Iohn. 1. 7. see Ephel. 5. 26. 27.

Verse. 8. *O Spouse,* This is the first time  
 that hee calleth her by this name, which yet  
 notwithstanding sundrye times after, hee gi-  
 ueth vnto her, as Verse. 9, 10, 11, 12, of this  
 Chapter. Also Chapter 5, 1, And the churche  
 hath this name giuen her, both in respect of  
 the betrothement that passeth betweene her and  
 Christ



Chyriste. *Isaiah. 1. 19. 20.* As in respect also of  
 that solemne and blessed daie, that the Lorde  
 hath appoynted for oure eternall marryage.  
*Thou shalt come.* It is a promise as I sayde be-  
 fore, euen of eternall life. *With me*, to wit,  
 my selfe. Chyrist meaneth by this, not onely his  
 continuall presence with the Church, both in  
 this life and in the life to come: but also that he  
 will so wholly and thoroughly gather it, that  
 none of those that come vnto him, shal eyther be  
 taken out of his handes, or perish. &c. See *John*  
*17. 12,* & other places. *From Lebanon.* He meaneth  
 hereby a most pleasant and fruitful place, where  
 there were many sweete, tall, and excellent  
 trees, meaning hereby that none of those things  
 shold let the church from being coupled with hir  
 husband Chyriste. Of this place wee haue spo-  
 ken of before: It was a mountain vpon the bor-  
 ders of the Lande of promise, or Judea. *Thou*  
*shalt come with me from Lebanon.* It is doubled,  
 both for the more vehemency of him y<sup>e</sup> speaketh  
 as also for y<sup>e</sup> more certaintye of the thing pro-  
 nounced: q. d. Nothing shall stay thee, but thou  
 shalt indeede come with me, and enioy my con-  
 tinuall presence. *Thou shalt looke from the toppe of*  
*Amanah.* Some thinke it to be a mountayne in  
 that part of Cilicia, that bordereth vpon the land  
 of Israel. Some of the Rabbins hold it to bee a  
 mountaine, in the borders of Tury, lying on the  
 north side thereof. I shame not to say, that for  
 the

the particuler I knowe not what to affirme, howbeit this is the meaning, that from all the quarters of the worlde, they shall beholde the eternall kingdom of God. *From the top of Shenir and Hermon.* The holy ghost Deut. 3. 9. seemeth to meane by both these names one mountain. Wherefore it maye bee thought straunge, that Solomon in this place, maketh them diuers. For the clearing whereof this would bee marked, that at the first one and the self same thing, might be called by many names, as in respect of diuers people, dwelling nigh vnto the same, and the severall proprieties of their tongues, which seemeth indeede to be the moste naturall meaning of Deut. 3. 9. and yet notwithstanding in proceſſe of time, and multitudes of people increasing, some of these names applyed to the whole, might be attributed to some part of it. And this we see both by scripture, examples, and otherwise. In old time the river Danubius was indifferently named Danubius or Ister, whereas at this day, it is onely called Ister at that place, at which it entereth into the Ocean. So likewise these wordes Horeb, Synai, Pharan, are most commonly in the scriptures taken for one and the selfe same mount, whereas wee knowe that these wordes are so vsed, eyther because the mount Synai was very large, and so according to the diuers partes thereof, had diuers names: or else they were mountaynes

H one



one nigh to an other. The like maye we saye of Hermon, that part that lay towardes Sydon, being called *Shirron*, as Moles sayth, and that part that the Amozites had gotten, being called *Shenir*: and that howsoever they seemed to be confounded in the dayes of Moles, yet afterwarde they were distinguished one from an other, as appeareth not onely by this place, but also 1. Chro. 5. 23. *From the dens of the lions, and from the mountaynes of the Leopards.* These places be like, as moſte commonly mountaines and ſuch ſolitarye places, abounded with wilde, noyſome, and hurtfull beaſtes, by which Chriſt noteth alſo, that he woulde ſet his church free from daungers. This then is the meaning, that Chriſt promiſeth to bring the church out of Lebanon, and to effect this much for her, that from the top of moſt high mountaines, ſhee ſhall beholde, to her moſt ioyful contentment, who be malicious, cruell and fierce, ſubiected vnto her. And heere we muſt know, that in all this, he alludeth to thoſe places of the lande of promiſe, by which the Iſraelites firſt entred into the ſame, and from whence they might beholde that goodly cuntry. *Shenir* and *Hermon*, were very high mountaines, on the farther ſide of Ior-den, from whence they might behold the land of promiſe. *Lebanon* as alſo *Amanah*, as it ſhould ſeem, was on this ſide Ior-den, but yet in the borders of the land of Canaan towardes the north. Now we muſt underſtand, that

that many tymes in the scriptures, vnder the resemblance of these thinges, that were done amongst the old people, there are set out vnto vs such thinges, as Christ should doe for his, vnder the new Testament. For as much therfore, as in all this song, Lebanon is taken for a pleasant and plentiful place, as also in many other scriptures beside, for which see Deut. 3. 25. and on the other side the Amozites and other enemies dwelt in Hermon, and Shenir: the holy Ghost vnder these shadowes meaneth, that as from Libanus and other mountaynes scituated on the borders of the land of promise, they did beholde the whole country, and at the last, come into the land of promise: so when they come vnto Christ, they should haue a gappe layde open vnto many misteries, and by Christe at the last bee brought vnto the knowledge of God, and life euerlasting, from the attaynement whereof neither the pleasures of Lebanō, nor ydens of Lions & wild beastes, should hinder them, but y in the midst of persecutions & tyzannus oppressions, they shold haue free accesle and enteraunce thereto.

Ver. 9. *Thou hast wounded my hart,*) or as the word also may import, *Thou hast caught my hart,* or *taken it from me,* meaning by both these termes of loue, one thing, to wit y Christ was euen inwardly rauished as it were, with the loue of the church: and so he beginneth now to come again to the praises of the church, speaking notwithstanding



Standing as it were a man, burning with moste  
 earnest loue, for all these thinges are set downe,  
 to expresse Chyistes singular loue to the church,  
 which when he hath declared with a maruailous  
 earnest affection, & set out with graue & waighty  
 exclamations in this & the next verse following,  
 he proceedeth to praise the church, for the graces  
 before rehearsed. *My sister my spouse*. Chyist gy-  
 ueth the church both these names, his *sister*, be-  
 cause she is the daughter of the heauenly father,  
 and as fellow heyre of eternal glory with chyist:  
 and his *spouse*, because he hath betrothed her vn-  
 to him selfe in mercye, truth and righteousnesse.  
 Hosea, 2. and accounteth of her as a most deare-  
 ly beloued wife, *thou hast wounded my hart*. He re-  
 peateth the former wordes, the more still to ex-  
 presse the earnestnesse of his loue. *With one of*  
*thine eyes*, q. d. I need not to beholde both, thy  
 beauty is so great in one, that I am euen taken  
 therewith. Thus he speaketh of spirituall gra-  
 ces, as earthly louers do, of the outwarde partes  
 of those, whome they affect: meaning no doubt  
 by this, not onely the excellent wisdom, and  
 foresight of the church, but also the beauty ther-  
 of, for euen in the eye there is beauty. *And with*  
*one chaine of thy necke*: q. d. not all thine orna-  
 ments, but euen one of them alone, hath drawne  
 me to loue and like thee: by which we maye see,  
 what account the Lorde hath euen of the best of  
 the graces, that he hath bestowed on the church,  
 and

and here still he speaketh, as though the church had beene decked after the maner of costly women, with chaines, iewels, and such like ornaments, for the beautifying of her.

Verse. 10. *How fayre are thy loues*, that is, how glorious and excellent, yea and full of delight, are those sound affections of a good minde, that thou carryest towardes me, by which I am also moued, euen to loue thee againe: and hee speaketh of them in the plurall number, not onely thereby to expresse the multitude of the, but the excellency also. *My sister my spouse*. These words are interpreted befoze verse 9. of this chapter. *How good are thy loues before wine*, that is, they are better and more delightfull by much, then very good wine. See chapter 1. 2. where the church speaketh the same wordes of Christ, that Christ speaketh here of her, rendring as it were like for like, which is an vsuall maner among louers, and particularly in their wordes and speeches one of them to an other. *And the sauour of thine oyntments*, that is, the sweete and pleasaunt smell of such graces as thou hast receiued. For it is vsuall in the scriptures, by oyle, oyntment, annoynting, &c. to vnderstand, the graces of God bestowed vpon his children. See Psalm. 89. 20. Also 45. 7. 1. John. 2. 20. 27. And yet no doubt but he meaneth also the pleasantnesse that is in the oyntmentes them selues. Of which see Proverb. 27. 9. Psalm. 133. 2. vnder these earthlye  
 3 things



things vnderstanding the spirituall graces before mencioned. *Before all spices*, v3. though they be neuer so costly and deare, by which we maye see also that by the former, hee meaneth rather spiritual than earthly oymments, because earthly oymmentes, are for the mooste part confected and made, of sweet smelling and costly spices.

Verse 11. *Thy lips O spouse, drop the hony combe*, that is, thou speakest most sweet and delightfull wordes. For euen as the hony combe it selfe, is sweet and pleasant to the tast, so are the wordes of the church, to the eares of Christe, while that the church confelleth the Lorde, calleth vpon his name, preacheth his word, &c. And he putteth the *lips*, which are some of the instrumentes, wherewith a naturall voyce is framed, and wordes vttered, for the speech it selfe, or the things spoken. *Hony and milke are vnder thy tongue*, that is, thou haste in thy mouth, and utterest with thy wordes, things both pleasaunt and profitable. The land of Canaan is called in sundrye places of the scripture, a land that floweth with milke and hony, meaning that it had aboundance of all things, profitable and pleasant for this life, vnderstanding by *milke*, things of necessarye and profitable vse, and by *hony*, things of pleasure and delight, & euen so doth the holy Ghost here. Yea I doubt not but that vnder these termes, the holye Ghoste meaneth fitte food, as well for strong men, as for weake ones in the Church.

Milke

Milke moste properlye belongeth to childezen. 1. Cor. 3. 2. Heb. 5. 12. 13. & hony to them of moze strength, as examples of the word, and reason it selfe teacheth sufficientlye in Jonathan Daules sonne. 1. Sam. 14. 27. And in John the Baptist. Mat. 3. 4. Thus it pleaseeth God in his worde to compare the doctrine of the church, to milke, to hony, to Wine, to Water, and sundrye such lyke things. See Isaiah 55. 1. Also Psal. 19. 10. *And the savor of thy garments is as the smell of Lebanon,* he meaneth that it was most sweet, as the trees, herbes, and other fruite growyng in *Lebanon* were, concerning the pleasauntnesse whereof we haue spoken before. It was an vsuall thing as it should seeme, to haue garments smell. See to this purpose Genes. 27. 27. Psalm. 45. 8, to which the holpe Chast no doubt alludeth heere, meaning that the graces and gyftes wherewith he had adozned the Church, as particularlie her fayth and good workes were the same, as in respect of pleasaunt delight, yea moze to him by much, than sweete smelling garmentes were to lincke louers together.

Vers. 12. *Thou art as a garden inclosed.* He meaneth by this, that shee was chaste and pure vnto him alone, and that no man could come at her to hazard her virginitie, no moze then they could enter into a well defenced garden. And as the worde *Garden*, doth note the comelines of the church, & the pleasure that Christ tooke therein:



so the word *inclosed*, doth expresse her chastitye as before: and noteth also the aboundaunce of fruite in the same, shee lying not open as a pray to bee spoiled. The inclosure of the church, is Gods ayde and prouidence, by which he defendeth her against all her and his enemies. The church heere compared to a *garden inclosed*, in *Isaiah* cap. 5. 1. 2. &c. is resembled to a vine or Vineyard. See *psalm*. 8. ver. 8. 12. 13. 14, *My sister my Spouse*. These are expounded verse 9. of this chapter. *As a spring shut vp*, v3, thou art like vnto it. He meaneth by this, not onely the aboundaunce of waters that the church hath to refresh it selfe withall, in that he compareth it, to a plentiful spring, able to water all the parts of his ground or Garden, as the beds and the plants therein, &c. but by saying that it was shut vp, he noteth that it did not ly open to the stranger, yea, that no man coulde come vnto it, but by his sufferaunce and appointment. *And as a fountaine sealed vp*, v3. that no man can come to, or haue thereof: and this tendeth to the same ende, that the former similitude. Al being spoken according to the manner of that country, wherein water was not onely skant, and therfore a good blessing to haue water, but also ther was much a doe to keepe it to them selues: see *Genes.* 21. 25. Also *Genes.* 26, 17. 18. 19 &c.

Verse. 13. *Thy plantes*, that is, all that is planted and set in thee, are as an Orchard of pome-

*Pomegranates*, that is, are berve beare and precious, yea very healthfull and good, for all these as we know by experience, belong to pomegranates. *With sweet fruites*, that is, abounding with other sweete fruites and profitable thinges, besides *Pomegranates*, some particulars whereof he reckoneth in this verse, and in the verse following. *As of the Cipres tree*. See this expounded before, chapter 1. 14. *With Nard*. An other particular thing of good sauor and sweet smelling, no doubt but it was very costly also. See Mark, 14 3. Also John. 12. 3. and groweth in India, Syria, and other places there about.

Verse 14. *Euen nard*. This is spoken of already, and *saffron*, a thing well knowne to euery one of vs, to bee profitable and precious. *Calamus*. There are of this kinde of *calamus* or reed, diuers sortes, as the Herbarians doe well inough know. It is moste likely, he meaneth it of that which is called *Calamus Aromaticus*, or *odorous* for the excellent smell it had, and was wont to be brought out of Arabia Felix, into Iudea, & was appoynted to be vsed in the consecration of the holy oyle. Exo. 30. 23. And *Sinamome*, This is a thing well known to vs, to be far fet, and of great price and excellencie. *With all the trees of incense*, that is, all trees bearing incense, or matter that yeeldeth a sweet smell or sauour, whereof also he reciteth two afterwarde in this verse. *Myrrh*. For this see chap. 1. 13. And *Aloes*.  
This



This is a certaine kinde of sweete and precious wood, and smelleth well, both it and myrre together, as appeareth Psalm 45.8. and is forcible against putrification, in which respect they vble to annoynte dead bodie with it as appeareth John. 19.30.40. for *Aloes* see Num. 24.6 *With all the best of the spices*, that is, with almost costly, sweet and precious thinges: and all this tendeth to the commendation of the Church, after this sort, that as those Gardens be most excellent, and worthe after a sort to bee beloued and esteemed, that haue the most rare, best, and precious thinges growing in them: so these excellent graces and fruites of the Church, doo commend the same to God and men, and make the Lord Iesus as a man would say, inamoured with the loue thereof. Many men do more curiouse then needeth, according to the seuerall proprieties of the matters mentioned, applie them to the Church. It is inough that generally we know, that by al these things are ment, the gifts and graces wherewith the Church is beautified and adozned, euen as a plentifull and pleasaunt Garden, with infinite numbers of rare and pleasant simples, as they call them, for fruites, whereby she is made commendable, spreading her fame far & wide, insomuch y therof Christ her husband is euē as it were, rauished with her loue, hauing yet notwithstanding nothing of her owne to moue him to that affection, but all y she hath bestowed

flowed vpon her fro him. See to this end a large discourse. Ezech. 16. thow we out almost.

Ver. 15 *O fountain of the gardens.* Heere beginneth the second part of this chapter, the Church speaking vnto Christ, & singularly commending him in this verse. q. d. I humbly acknowledge the thinges to be in me that thou hast said, howbeit I confesse, that they are not of my self, but from thee, who art the authour and giuer of all good thinges: and though that I do perform the dutie of a fountaine towards mine, yet thou art hee, to whome indeede the name of fountaine and liuing waters, yea of life it selfe both onelie appertaine: yea thou art that onely fountaine, and I do but water others as from thee. *O well of liuing waters.* The church meaneth by this word continuall waters, & such as cannot be drawen drie, see Gen. 26. 19. meaning yet notwithstanding, vnder the earthly waters, heauenly and eternal graces: of which our sauiour Christ Ioh 7. 8. saith, that out of his belly that beleeueth in him, shal flow riuers of water of life. And in another place, namely Ioh. 4. 14. He that drinketh of the water that Christe shall gyue him shall neuer thirste anye more, but that water shall be in him a well of water, springing into euerlasting life. *And such as flow from Lebanon.* She proceedeth stil in p̄comendaciō of the excellency of her spouse, most pure & clear water came from *Lebanon*, yea *Iorden* it selfe watering the land of *Israell*, came after a sorte from thence &  
no



no doubt but the water of Lebanon, tasted of that sweetnesse, that is mentioned befoze verse 11. of this chapter. Euen as we see by experience, that the waters that come out of the hilles of some of y<sup>e</sup> Islands of Molucca, taste of the Sinnamon, Cloues, &c. that grow there. In summe shee commendeth Christ, for the plentye of spiritual graces in him, and the conueying of them ouer to other, in that shee calleth him *the fountaine of the gardens*. Secondly, for the perpetuity of the graces, in that shee calleth him *the well of liuing waters*: and thirdly for the sweetnesse and pleasauntnesse of the same, in that shee resembleth him to the most sweet and pleasaunt waters, flowing from *Lebanon*.

Verf. 16. *Arise O north*. The wordes of the Church, intreating graces of her head and husband Christ, to make her fruitfull withall. It is a notable turning of her speech, to the windes and quarters of the world, attributing sence vnto thinges without life: which also is common to Poets and louers, speciallye in their loue-songes. He meaneth first the north quarter, because it is cold and moyst, as beeing farre removed from the sunne, and this he speaketh as having regard to the daye, and hotte country of the land of Iudea. *And come O south*. This quarter is hot and drye, hee ioyneeth them togeather, that so there beeing a good mixture made of them both, extreemity of cold, or continuance of heat, might

might not worke barrenesse. And no doubt but  
 vnder these quarters, and a good and equal mix-  
 ture of them both, she meaneth Christ and all the  
 members he hath, and vseth to make his church  
 fruitfull, who graunteth the vse of such sundrye  
 sortes of ayre, to make his garden fruitfull, and  
 withall manye times by the contrarie course of  
 the windes, purgeth the ayre, and giueth some-  
 times cleare, and sometimes dropping seasons,  
 as maye serue moſte for the commoditie of his  
 ground or garden. *Blow on my garden*, that is, e-  
 uen as it were by blasses or blowing from sun-  
 dry quarters, worke that which thou seeſt to bee  
 good and profitable for me, For it is a request  
 hauing a regard to the former comparison of the  
 windes and Christ togeather. It is somewhat  
 darke, in that the church calleth the church her  
*garden*: but ſhee doth it not as hauing any thing  
 of her ſelfe. For whatſoeuer ornaments, flowers,  
 plants, &c. ſhe hath, ſhee hath it from Chriſte: but  
 by reaſon of the nigh coniunction which is be-  
 twixt Chriſt and his church, ſhee beeing fleſh of  
 his fleſh, and bone of his bones. Ephel. 5. 30. yea  
 and the titles of the one and the other, being in-  
 differently attributed to the one and the other.  
 As 1. Cor. 12. 12. where the church is called by  
 the name of Chriſt. *That the ſpices thereof may flow  
 out*. By *ſpices* ſhe meaneth all maner of graces:  
 and by *flowing out*, ſhe meaneth continuall abound  
 and increaſe in the ſame, ſo that we ſee to what  
 end



end the Church desireth graces for Christe, v3. that shee in her seuerall members, may bee yet more and more fruitfull. John. 15.2. *Let my beloved come to his garden.* An another petition, containing the crating of Christes presence, meaninge that shee would haue him come and dwell in her, euen as he had promised verse.6. of this chapter. *And eate the fruit of his sweetenesse.* The ende of the prayer of the churche, v3. that Christe might receiue glozy and profite, by the graces giuen vnto the same. And that worde *sweetenesse* in the plurall number, serueth to two endes, to wit, to expresse the aboundance of Gods graces, and also to deuote and set out the excellency of the same.

Verf. 17. *I am come into my Garden.* q. d. Now at y length I haue yeelded vnto thy request, to come more fauorably & plainly vnto thee thā before. For no doubt but he was continually present, though the church either felt it not, or hee himself did not so fully manifest y same. *My sister my spouse.* This is expounded already ver. 9 of this chap. *I gathered my myrrh with my spice,* y is, such pleasant & delightfull fruits, as y diddest yeeld, & did indeed belong vnto me. *I did eat mine hony comb with my hony.* He meaneth y he receiued y fulnes of fruit from the church, namely y as hee had the hony, so likewise he had the honycombe. *I did drinck my wine with my milke,* that is, both the wine & the milke y did belong to me, vnder these seue-

fenerall sortes hee meaneth still, the sweet, pleasaunt, and profitable fruites that the church did peeldoe vnto him, declaring heereby, that he did moſte fauourablye accept the woozkes of his church: and that hee was much moze delighted therewith, than any man is or can be in gathering moſt ſweete ſmelling herbes and ſpices, or in eating hony, yea though he eat it ſo greedely, that he doo with all deuour the comber: or in drincking the beſte wine and pureſt milke, by which no doubt he meaneth, the worde of God, and the doctrine of the church, (as we haue heretofore noted the ſame) becauſe that as wine, ſo it maketh the hart merry, and as ſincere milke, it nourisheth, yea and ſtrengtheneth the infirme or weake. *Eat O friendes, v3. of mine hony and hony comb. Drinke, v3. of my milke and wine. And be filled therewith O welbeloued,* that is, drinke plentifully of the ſame, by which we ſee, that he compareth the fellowſhip and coniunction, that is betweene him and the church, vnto a banquet or feaſt: q. d. take the ſame fruit that I haue of the church, and be delighted therein and ſatisfied therewith, as it were with moſt ſumptuous banquets, or daintie diſhes. So plentifull and kindhearted is the lord, y he can not keep his ioy with in himſelfe, but ſtirreth vp his friends & companions, to eat and drinke, and reioyce with him, meaning thereby ſpeciallye the miniſters of his word, becauſe God uſeth them as his cōpanions,

in



in the aduancement of the worke of mans saluation, and generally all the faithfull, who shall be fellow heyyes with Christ.

Verf. 1. Teacheth vs, that as the beauty of the church generallye, shoulde cause vs to loue and like the same: so particularly the faithfull Pastors, performing their dutie, and the holy multitude of Gods people, they should make vs most to affect and commend the same. For if Christ the head and spouse thereof, bee carried away euen to the loue and liking, yea and to the commendation thereof also; with the beholding of those graces, who yet notwithstanding as in respect of him selfe, needeth not them or to regard them: how much more should we do it, who need not onely these things for our owne stay, but by commending the church, or imbracing it doe greatly prouide for our owne good thereby.

Verf. 2. Teacheth, what a iust composition and order there ought to be obserued in the church, and the holpe gouernement thereof, and that to these two endes especially, namely that Christe might take a singular delight and pleasure therein, all thinges beeing there perfourmed decently & in order, according to y<sup>e</sup> generall rule of the Apostle. 1. Cor. 14.40. and that his people by the same, might be builded vp in all holines and righteousnesse euerye day more then other: and in all reuerend regarde of that holy fellowship, that maintayneth so right and good a course. of  
holy

holy gouernment.

Verf. 3. Teachech vs, that there is nothing in the church, that may or ought, to make vs more in loue with the same, than the holy exercises vſed there, and particularly the exercises of preaching and prayer. For as by the one God begetteth vs againe to him ſelfe, thow the incorruptible ſeed of the word. 1. Pet. 1. 23. which is his effectuall inſtrument, to ſaue all them that beleeue. Rom. 1. 16: ſo by the other rightly performed, he prouideth for his own glory, while he is called vpon in faith. Rom. 10. 14. And for our good, giuing vs the meanes and grace to vſe the ſame, whereby we are to lay our needes before him, and to obtayne ſuch things as we ſhal aſke, according to his will, in the name of his ſonne Chriſt. John. 16. 23.

Verſe. 4. Doth notably paint out vnto vs, the great glorie and wonderfull ſtrength of the church of God: which we are to ſet, as on the one ſide againſt all weaknes of our owne, ſo againſt all malice and power of the wicked, our ſauour telling vs, that The gates of hell ſhall not preuaile againſt it. Math. 16. 18. And the Apoſtle naming it the pillar and ground of the truth. 1. Timot. 3. 15. what meane weake ones then, for feare or fauour, in the dayes of perſecution to fall away from it? Or the wicked in ſuch rage & fury to ſet them ſelues againſt it, ſeeing that al their labors loſt, that they ſpend there about?

A

Verſ. 5.



Ver. 5. Teacheth vs, that euen euerye thing in the church, maye kinde in vs an vnfayned affection to loue and like the same. So that he that is not, or can not be moued therewith, is altogether benumbed and senceles: for if outward comelines, do worke delight in outward things: how much more shoulde inward beauty, draw affection to spiritual & diuine graces. True it is, that we walke heere by faith, & not by sight, and therefore we must haue other eyes, than the eyes of our bodie, to beholde these spirituall matters withall, or else wee shall neuer thypue thereby, which also we may see by daily experience. For what is the reason, that so few regard the church, and the graces of God giuen to the same, but because they measure it according to the rule or yarde of their owne vnderstanding?

Verf. 6. Teacheth vs two thinges: first that Christ the head of the church, graciously graunteth the petitions of the church made vnto him, and yeeldeth to her suit: which as it excellently expresseth his wonderfull mercy, and great liberality towardes his owne people: so is it, yea and it ought to be a notable incouragement vnto the, by prayer to repayre to him, that is continually and at all times more ready to giue, than they are at anye time prepared or disposed to aske. Secondly, that the continuall and perpetuall presence of the Lord with his church, hath been, is and euer wil be vnto his people, both generallye and particularlye, a notable argument of no  
same

small comfort and encouragement to them. See for this purpose. Cro. 3. 12. Act. 18. 10. For if Gods people should regard, either the malice of the wicked on the one side: or their owne weaknesse on the other side, they might easely be cast downe; but when they consider, that hee that is with them is stronger then al, they take courage and bee, as it were men restored from death to life, and in him become more then conquerours.

Verse. 7. Containing an excellent commendation of the holines of the church, teacheth vs to be ravished as it were, with the holy love thereof: for Christ doth not so highly extoll the same for his owne cause onely, but to teach vs both by his wordes of prayse, and example of practise, to do the like. Secondly, the whole church, and every particular member thereof, learneth thereby, what strife there should be in them, to attaine to an excellent measure of holines and righteousness, that might be acceptable to the Lorde, who delighteth in the same: profitable to our brethren, who thereby may be drawn to performe the like: & comfortable to our soules whil we see, that by y faithful fruits of a sound mind, God hath discerned vs, frō the prophane & wicked of the world.

Verse. 8. Teacheth vs, that howsoever wee maye haue great ioye, and contentment in that part of the Church, that warre-fareth heere vpon earth, and in the great and singular beauty of the same, by reason of the graces that God



graunteth thereto, as his worde, the prayers of his people, and manye such like: yet that we should not alwayes stay our selues heere below, but by fayth and patience, bee lifted vp and prepared, euen to the full fruition and possession of all heauenly ioyes, specially sith that Christe as you see, draweth his church in this place, to the unfayned beholding thereof, which thing, if it be rightly planted in our hartes, let vs assure our selues of this, that no lawfull either pleasures or profites of this lyfe, nor no tyrannus persecution of the enemies, shall drawe vs awaye, from the obedience of our God: for why, the loue of heauen shall haue such hold in our hartes, that it will make vs in regarde thereof, to account all thinges but losse and donge, so we maye gaine Christ, and the fruition of his presence. 1. Philip. 3. 8.

Verse. 9. Propoundeth vnto vs Christes loue towards the church, to the ende that all men might by his example, be taught to doe the like, that is, in an unfayned affection to loue and embrace the same. Secondly, that the graces of the church, how great or small soeuer they bee, are accepted of Christe, euen as sufficient to drawe his loue towards the same: for if Christ loued vs, when we were his enemies, how much more shall he loue the church, that is adorned not with graces of her owne, but with gyftes of goodnes from him, which seeing they are his owne, bee  
will

will not refuse, though the glory of them may be somewhat darkened, through our corruptions.

Verse 10. Teacheth vs, not slenderly, but in a most large measure, to loue the Lorde Christe, that loueth his so bountifullye and so tenderlye, forgyuing vs so great a debt, and infinite multitude of transgressions, that so hee might make our loue moze plentifull, fast and sure vnto him. See Luk. 7. 47.

Verse. 11. Teacheth vs to esteeme aboue all thinges in the church, that treasure of the word, that God hath committed to it: and that not onelye, because the worde it selfe is as it were the life and soule of the church, from which if the worde be sundzed, it can bee no moze a Church, than a corps without a soule, can be a man: but also because in it is contayned food, for all the periods & points of our life. For if we be infants in Christs schole, it is milke vnto vs, and if we be grown to the yeeres of discretion, it is strong meate to bring vs vnto a perfect man, and vnto the measure of the age of the fulnesse of Christ. Ephes. 4. 13.

Verse. 12. Teacheth the church, that sith the Lorde in the multitude of his mercies, compasseth it about with his fauour, and incloseth it as it were, with the walles and hedges of his continuall prouidence, and all to this ende, that she might remayne as a chaste spouse, and pure Virgine vnto him selfe, coupled vnto him in mercye,



righteousnes & trueth, that therefore she should beware, that she doe not eyther thow disobedience, vnfaithfully giue ouer her self vnto others, or by negligence suffer her self to be carryed fro him, but in all care and conscience to bee answerable to that holpe chastitie, that the Lorde looketh for in her, and she in duty oweth to him.

Verf. 13. and 14. Teacheth vs what great delight the Lorde taketh in the seuerall fruites of the church. Which should teach the church, and euery particular member of the same these speciall dutyes: namelye to bee zealous, yea plentiful and aboundant in all good workes, and in the seuerall sortes and varietie of the same, and the rather, because this is an argument of encouragement to them therein, that Christe the head and sauiour of the whole bodye, taketh singular pleasure therein.

Verse 15. Teacheth vs: firste that the praises that Christ giueth vnto the church, shold not make the church, either carelesse of good workes, or proud in the same; not carelesse, because they haue not as yet attayned vnto perfection: nor proude, because they haue nothing but that which they haue receiued from him, but rather to regard Christs purpose in prayling, y church which is to prouoke her thereby, specialllye sith he taketh delight in her goodnesse, more and more to proceed in the same: because there is no church so good, but it may be still bettered, and  
though

though they haue proceeded well, yet the Lorde hath somewhat to say against them, as Reuel. 2. 4. 14. &c. Secondly, that the fulnesse of all good thinges are in Christ, and none other, and that therefore they doe the church great iniury, (besides that they deface Christ him selfe,) that either would vtterly spoyle the church of him, or mingle others togeather with him. Thirdly, that the church should neuer cease prayling and magnifyng her head and spouse Christ, in whom shee cannot chuse but see and confesse, that there dwelleth the fulnes of all heauenlye graces, yea the very Godhead it selfe bodily. Collos. 2. 9.

Verse. 16. Teacheth the church, that howsoever shee her selfe, and her particular members feelee them selues in reasonable good case as we say, as in respect of spirituall graces, yea and be so esteemed, not onely in their owne and other mens mindes, but euen in the very iudgement and sentence of Christ, that yet for all that they cease not still to intreat the Lorde Iesus, not onely to continue, but to increase all the gyftes and graces of his holy spirite in them, and particularly fayth and obedience, euen untill they come to the finishing of their faith and hope, which is eternall lyfe at the last thorrow Christ.

Verse. 17. Teacheth vs, that the prayers of the church made to God in Christes name, shall neuer be frustrate or boyd, and therefore good cause haue we, to bee often, yea after a sort as it were, continuall in the same.





*C A P. 5. and the summe  
thereof.*

The church attributing the departure of christ from her to her owne finnes, declareth her offence, and the punishmentes shee had deserued therefore. vers. 1. 2. 3. 4. 5. 6. She craueth the ayde of all the godlye, with common consent as it were and ayde, to set forth her affection towards him, who in that they might be the better able to know, she doth liuely describe him, and noteth the place whither he is gone, and so at the last strengtheneth her selfe in fayth and hope vers. 7. 8. &c. to the end of the chapter.

**I**



*Slept, but myne hart waketh : it  
is the voyce of my welbeloued  
that knocketh, saying, open vnto  
me, my sister, my loue, my done,  
my perfect one : for my heade is  
full of dew, and my lockes with  
the drops of the night.*

**2** *I answered : I haue put off from me my coate,  
how should I put it on ? I haue washed my feet,  
how*

how should I defile them?

- 3 My welbeloued put downe his hand frō the hole,  
and my bowels were moued touching him.
- 4 I rose vp to open to my welbeloued, & mine hands  
did drop downe myrrhe, and my fingers myrrhe  
that passed vpon the handles of the locke.
- 5 I opened to my welbeloued, but my welbeloued  
with-drawing him self passed by: my soule de-  
parted while hee was in speaking: I sought him  
but I could not finde him: I called him, but he  
answered me not.
- 6 The watchmen that goe about the citie founde  
me, they smote me, they wounded me: the wath-  
men of the wals, tooke my vaile away from me.
- 7 I charge you O Daughters of Ierusalem, if yee  
find my beloued that yee tell him, that I am sicke  
of loue.
- 8 O thou the fayrest among women, what hath thy  
welbeloued more then another welbeloued? what  
hath thy welbeloued more then an other welbe-  
loued, that thou dost so charge vs?
- 9 My welbeloued is white and ruddy, euen a stan-  
derd bearer aboue ten thousand.
- 10 His head is excellent golde, yea most pure gold,  
his lockes are curled and blacke as a rauen.
- 11 His eyes are like doves eyes, by the riuers of wa-  
ters washing them selues in milke, and remain-  
ing by fulnes.
- 12 His cheekes are as a bed of spice, & as the flow-  
ers of spices, his lippes are as lilies, dropping down  
pure



pure myrrh.

- 13 His handes, as ringes of golde, set full of Tar-  
shishe: his bellye like the whitenes of Iuory, co-  
uered with Sapphires.
- 14 His thies are as pillers of marble, set vppon soc-  
kets of fine gold: his countenaunce as Lebanon,  
excellent as the Cedars.
- 15 The roof of his mouth is sweetnesse, & he him-  
selfe is wholly delectable: this is my welbeloued,  
and this is my louer O Daughters of Ierusa-  
lem.
- 16 O thou the fayrest among women, whither is thy  
welbeloued gone: whither is thy welbeloued tur-  
ned a side, that we may seeke him with thee?
- 17 My welbeloued is gone down into his garden,  
to the beds of spice, to feed in the gardens, and to  
gather lilies.
- 18 I am my welbeloueds, and my welbeloued is mine,  
who feedeth among the Lilies.

Con.



Howsoeuer Christ the Saviour  
and head of the Church, had shew-  
ed him selfe in the laste verse  
of the former chapter, not onely  
willing to enter into the church,  
but was indeed already entred  
into the same, to receiue the fruite thereof, yet  
the church in this chapter, and particularie in  
the verpe beginning of it declareth, that shee  
was

was not so readye to intertayne and receiue him, as eyther he was to offer him selfe, or shee in duty shoulde haue beene: which offence of hers she acknowlegeth vnfainedly, commending hir husband Christe, with a singuler prayse, both to aggrauate her own transgression, and also to stirre vp her selfe and others thereby to seeke after him, that hath such excellency in him, requiring as well aid of them in this behalfe, as tending after a sort, helpe from hir selfe to others, in that case also.

Salomon alluding in this chapter to the manner vied in Commodies and tragedies, in which diuers persons are brought in, some tarrying, & some departing, both cheefly propounde vnto vs 2. pointes. The first is a lamentable complaint I that the Church maketh, accusing herselfe for y she had not diligently enough performed her duty, to her head & husband Christ, & this is contained in the six first verses: Wherin also there are two especial matters deliuered vnto vs: the first is an open confession of the offence committed. Vers. 1. 2. 3. 4. and the other, a recitall of the myseries that fell vppon her by the meanes of that synne. Vers. 5. 6. The seconde thing sette forth vnto vs in this chap. is a familiar speeche 2 had betweene the Church, and such as were her freendes and welwillers, who demanding some questions of her, the Church instructeth them, concerning the state, dwelling and mutuall fellowship



lowship, that is betwixte her and Christe her spouse. This matter beginning at verse 7. and so holding on to the end of the chapter. The questions with the answers thereto, touche two thinges: the first concerneth the spouse him self. vers. 8. whereunto there is a large answer. ver. 9. 10. 11. 12. 13. 14. 15. And the seconde concerneth the place of his abode: the question being contained ver. 16. and the answer in the two last verses, the occasion both of the one and of the other was, that vehement charge that the Church giueth her freends in the seventh vers. both concerning the spouse him selfe, and the place where they should finde him.

Sense.

Verse. 1. *I slept.* These are the churches words, declaring what befell her in the night season while she slept q.d. I was very sleepey and heavy, yea my fayth seemed thorow drowsinesse and sleepe, to be as it were oppressed, howbeit yet it was neuer overcome, or utterly put out (for in deed it cannot 1. cor. 4. 8. 9. 1. Joh. 5. 4) which also may appeare by the words following, in that she addeth *but mine heart waketh*, meaning thereby, that howsoever shee were overtaken in the outward man, or corruption of nature (as you woulde say) and the members thereof, yet shee could not but in her heart, and regenerated affection, thinke vpon her head and spouse. *It is the voice of my welbeloued.* v3. that I suppose, or I am sure I heare. She speaketh as if it were one that

that being waked out of sleepe, or slumber, shold say, that it was such or such a one, that called or spake: many also beeing so well acquainted with men, that they can certainly as it were discern them, by their wordes. *That knocketh saying:* He heard not onely a bare sound, but obserued the matter. *Open vnto me.* These things are spoken after the manner of earthly louers, who come in the night season sometimes to visit their freendes, and prouoke them as it were by fayre speeches, to open vnto them when they knocke, to which end also tende all these seuerall titles mentioned in this verse. Of Chzistes knocking, and the church her opening, see Reuel. 3. 20. *My Sister.* See this expounded chapter, 4. 9. *My loue,* that is, one whom I doe most tenderly loue, see cha. 1. 9. *My dowe,* see this expounded before chap. 2. 14. *My perfect one.* This title is attributed to the church, not as though shee had perfection in this life, or of her selfe, but because she looketh for it in the life that shall be reuealed, and because her heade hath perfection, and ther is a most straight cōiunction between him and her, therfore it may after a sort be attributed vnto her. Some interpret this worde *undefiled*, but indeede it doth mosse commonly and mosse properly signifie perfect and sounde. And the church doth most liuely expresse this speeche of Chzists cōming vnto her, euen the more greatly to encrease by the recitall thereof, the foulnesse  
of



of her fact and offence committed. q. d. hee spake so kindly, fauourably, and gloriouſly of me, yea, he did ſo carefully prouoke me to embrace him and his trueth, as if his owne buſineſſe and affairs had beene in hand and not mine. And therefore I cannot chuſe, but accuſe my ſelf the more, for y I haue not profited by ſo louing and mercifull a calling. It followeth. *For my head is full of dew.* A reaſon why he would haue the doze opened, & be let in. v3, becauſe hee had refuſed no hurt or incommodity, but undertooke al for y good of the church: y cold dewes of the night, ſpecially in thoſe hotte countries, were neither good nor wholeſome for y people. *And my locks with the drops of the night.* A fine deſcription of the dew, he perſiſting in the ſelf ſame metaphoze begun, proceeding from the head to y hair, they alſo eſteeming very much in thoſe countries, the locks of their hair. But by both theſe ſimilituds, Chriſt noteth one thing, namely y he had ſtood as a watchman & y not one night but many nightes, waiting to haue entrance, & cold haue none, ye y he had ſtood not as in a commanding maner, hauing his head armed or couered, but as one y would intreat her bareheaded to be let in, & could not yet preuaile.

Ver. 2. *I answered.* As y church had before ſet out Chriſtes great loue, to aggravate her tranſgreſſion: ſo here ſhe deſcribeth her own forward dealing, y by y meanes alſo her iniquity might become more great & grieuous. *I haue put of from*

*me my coat, y is, my garments & apparell is of &*  
*I am ready as it were, to go to bed. How should I*  
*put it on? q. d. There is no reason I should so doe*  
*nowe. I haue washed my feete, howe should I defile*  
*them? q. d. I will not come vpon the foul ground*  
*to defile my feete, that I haue made so cleane:*  
*neither is there any reason, seeing they are clean*  
*already, that they should be defiled againe. Both*  
*y similitudes tend to one purpose, v3, to expresse*  
*the deniall of the church in opening to Christ, &*  
*to let him in. For euen as they that be vndressed*  
*are both to put on their clothes againe till mor-*  
*ning that they must needes rise: & as they y haue*  
*washed their feete, are vnwilling to foul them, &*  
*many times alledge these thinges for excuses, y*  
*so they may y more safely neglect their duties:*  
*euen so doth the church here. Those y vnderstand*  
*by putting of her garments, the renouncing of the*  
*old man, & by washing of her feet, y sanctificatiō of*  
*her affections, are greatly deceiued: for the more*  
*she had either of y one or of the other, the nearer*  
*she was to Christe, and the more soon she might*  
*haue entertained him: but the true and naturall*  
*sense is as befoze. In sum, she meaneth y she rea-*  
*soned to & fro in her hart, & y her faith did gretly*  
*wauer, y her own weaknes did so far preuaile*  
*wich her, as not only to thinke, but to say, y shee*  
*could not without some pain of clothng her self*  
*again, or without som hurt by y cold, if she came*  
*without her apparell, or wout some discōmodity*  
*by fouling her faire feet as she thought, rise vp*  
*and*



and to open the dozes, and let Christ in: yea vn-  
wise as shee was, shee more esteemed so small a  
discommodity, in doing and executing of her du-  
ty, then the vnspeakable pleasures shee might  
haue had by Christ, who willingly for her sake,  
had taken vpon him many inconueniences and  
hurtes.

Verse. 3. *My welbeloued put down his hand from  
the hole. v3. of the locke of the doze, which he had  
layd hold of (as it were) thinking indeed to haue  
had entraunce there, but hearinge my vnkinde  
speech departed: for it is the purpose of y church  
here still to aggrauate hir owne sinne, shewing  
that she gaue Christe no lesse occasion to goe a-  
way, then if men shoulde deale vncurteously or  
vnkindly with their best freendes, standing at  
their dozes, and knocking to be let in. And my  
bowels were moued touching him, v3, after that he  
was gone, meaning that then she begun to bee  
moued in her minde, and troubled in her selfe,  
and after a sorte to repent her of it, but then it  
was too late. All which tendeth still to amplify  
her transgression, in that she had no better grace  
to regard and receiue the acceptable time of her  
visitation. See Luke. 19. 42.*

Verse 4 *I rose vp to open, v3. the dozes, to my wel-  
beloued. The church speaketh this, as though she  
supposed that Christ had not yet bene gone, for  
all the iust occasions that shee had giuen him of  
departure from her, but it was all to late. And*

*my*

my handes, v3, laying holde of the places of the  
 doze, that Christ himselſe had handled, as verſe  
 3. *Did drop downe myrrh.* What myrrh is hath  
 beene ſhewed befoze. She meaneth that Christ  
 left ſuch a plentifull and pleaſant ſmell behinde  
 him, that euen ſhee comming after his depar-  
 ture had ſuch aboundaunce of it, as if ſhee had  
 had ſuch ſtooze of myrrh, as woulde haue made  
 her handes to drop. This alſo is an other cir-  
 cumſtaunce, tending to the amplyfying and in-  
 creaſing of the vnworthineſſe and offence of the  
 church, to wit becauſe Chriſte did notwithſtan-  
 ding her drowſineſſe, leaue befoze the dozes ſuch  
 ſweet ſmelling ſteps and pathes of his comfort-  
 able comming, as were fit, to furniſh her with  
 fulneſſe after his departure, which alſo tended to  
 ſtirre vp the church, beeing drowſie and dull, as  
 though the church ſhould ſay, he did ſo plentiful-  
 ly perfume my dozes with his bleſſing, and the  
 ſauour of his goſpell, that I my ſelfe but onelye  
 touching the ſame, was euen therewith perfu-  
 med and made ſweete, yea called backe and put  
 in minde, to thincke vpon the vnworthye fact  
 committed. *And my fingers, v3. dropped downe*  
*myrrh,* & paſſed vpon the handles of the lock, that  
 is, thin & pure myrrh, which the ſpouſe had left  
 behind him, the holy ghhoſt alſo meaning by this  
 to commend the excellency of the graces, as he  
 had done befoze the aboundaunce of them.

Verſe. 5. *I opened, v2. my dores to my welbe-*  
R
loved,



*loned, v3, supposing that he had tarried there still  
 but my welbeloued withdrawing him selfe, secreat-  
 ly & quietly, particularly also putting vp y great  
 iniury of refusall, that I had offered him, passed  
 by, v3, my dozes and so went his waye. My soule  
 departed, v3, out of my body as it were, meaning  
 that she was in a sowne as it were, or halfe dead  
 for the time, while he was in speaking, or rather be-  
 cause of his speech to me, which I had neglected:  
 for howsoeuer the Hebrew wil beare both, yet I  
 think this latter most agreeable with y purpose  
 of y church, which as we haue heard befoze, is to  
 aggravate her offence, & in this place to shew al-  
 so the miseries that she fell into, for so great neg-  
 lect. I sought him, v3, after his departure from me,  
 but I could not find him, v3, for all that trauail and  
 toile that I could take: so it pleasech God to pu-  
 nish not onely the wicked, in the contempt of his  
 graces offered, but euen his owne people, in neg-  
 lect of the same. I called him, but he answered me  
 not. She meaneth y selfe same thing that befoze,  
 namely, that sith she neglected his call, he regar-  
 ded not hers. And in this verse the church begin-  
 neth to declare, the miseries and calamities that  
 fel vppon her, for her negligence and idlenes or  
 sloth. And in this ver. she reckoneth vp two chief  
 ones. The first is, that Christ her head & spouse,  
 did for a time withdraw himself from her: not y  
 Christ is at any time absent frō his church, (for  
 Christ is no partaker with nonresidents) but that  
 then*

See Amos.  
 8.22.

See Pro.  
 1.38.

then he seemeth to be so, when he doth withhold  
the former testimonies of his free & full fauor for  
a time: which he doth not, as though he loued not  
his church still, but either therby to try the faith  
& patience of his people, or to cause the more re-  
uerently to regard his excellent mercies bestow-  
ed vpon them. The second misery is, y<sup>e</sup> the church  
it self is in great danger euen of death, because  
y<sup>e</sup> thow her default, shee had after a sort prouo-  
ked y<sup>e</sup> spouse to depart, which iudgement also she  
had iustly pulled vpon her for so great wickednes.  
Vers. 6. *The watchmen that go about the city found  
me.* It is to be noted y<sup>e</sup> she saith not simply, *watch  
men*, but with an addition, *that goe about the city*,  
wherby she noteth, as vnder the word *watchmen*,  
their painfulnes, so vnder y<sup>e</sup> word *going about*, ther  
diligence. see 1. Pet. 5. 8. This also is expounded  
befoze chap. 3. 3. where y<sup>e</sup> selfe same thing is put  
down, sauing y<sup>e</sup> there is no mentiō made of their  
abusing of her, but only of her demand, who ther-  
by could tel where he was y<sup>e</sup> her soul loued. *They  
smote me, they wounded me.* In that she speaketh so  
wout a particle to ioin the (which maner of spech  
y<sup>e</sup> Rhetoricians cal *Asyndeton*) she doth it both to  
shew her own vehemency, & the quick dispatch, y<sup>e</sup>  
the enemies made in so ill intreating of her: & in  
y<sup>e</sup> she addeth y<sup>e</sup> word *wounding* after *smiting*, she doth  
as it were by a gradatiō, paint out their wicked-  
nesse, and her misery, because many maye faint  
and be smiten, and yet not wound or bee wound-  
ed. *The watchmen of the wals.* She meaneth those  
2 that



that had a continuall standing allowed them, both to descrye the enemies, and to repell them also if they can: q. d. neither the running watch, nor the standing watch fauoured mee, but both sortes cruelly intreated me. Now what it was that these men perfourmed against her, is declared in the wordes following. *Tooke my vaile away from me.* She sayth not tooke it awaye from her, but as it were for the time pulled it off her: which they did not onely the better to see her, or with an vngodly eye to behold her, for which see the storpe of Susanna vers. 32. but also to bring her thereby the more to the disobedience of her husband: for vailes, as it doth appeare by many places of scripture, were giuen vnto married women, both to expresse the authoritpe that the husbannes had ouer them, and also to put them in minde of their obedience and subiection. See Genes. 20. 16. Also Genes. 24. 65. 1. Cor. 11. 5. 6. 10. Such a like phrase is that that is vsed. Ruth. 3. 9. of spreading the winge of his garment ouer her. The word that is here turned *vaile*, is in the Hebrue tonge deriued from thinnesse, and I suppose verelye that it was made of the finest and purest linnen that coulde be gotte. What shoulde bee meant by it, we are not curiously to seeke. This I suppose may be safelye sayd, that the church falling in the absence of her spouse, into the handes of corrupt and false teachers, they labour to deppeue her of that same  
purity

puritie and soundnes of doctrine, that hee hath committed vnto her, as a meane to hold her in the dutie of all holy obedience and faithfulnessse towardes him. And more then this, I see not. If any bee more quicke sighted, I pray them in Gods name to reueale it to the benefite of the Church. In a worde there is in this verse contained, the thirde calamity of the Church, v3. that Christ her head, beeing absent from her, and shee labouring to seeke him, shee falleth into sundrie dangers and distresses: yea all became noisome and hurtfull vnto hir, yea euen those who should haue kept and preserved her, from all violence and iniurye, they did bounse and beat her, yea cruelly wound her, and dealt moste vilanouslye with her, as the particulars shewe.

Verse 7. *I charge you.* to witte very straightly as it were by an othe which fozm also the church vseth, both to testifie her vntained loue, towards her spouse, and to prouoke them, with whome shee dealeth to deale faithfullye in doing her message: *O daughters of Ierusalem.* Shee was it intreated of her enemies, as appeareth verse. 6. Therefore now shee speaketh vnto her friendes, looking to finde fauour and curtesie amongst them. See these words expounded before. chap. 2. 7. also chap. 3. 5. and at this verse beginneth the seconde part of the chapter, containing as is said before, a dialogue betweene the Church, and the damselfs or daughters of Ierusalem in



her freendes. *If ye finde my beloved, shee meaneth Christ whom she loued, as he likewise y church, Eph. 5. 25. That ye tell him. In hebrue, what shold ye tell him?* interrogatiuely, which shee speaketh shortly, as many times louers doe, and yet the interrogation conteineth moze vehemency in it, and serueth to beautifye the speeche also. q. d. *Would you know, what you should tell him? euen that which followeth. That I am sicke of loue,* She can not conceale the heate and vehemency of her loue, but euen after the manner of Louers, bewraieeth the same, who the moze they are absent one of them from another, the moze their loue increaseth, and the greatlier doe they desire to be ioyned together. The meaning of the wordes is, that the church is so far of, from keeping close her loue, that shee doth not onely reueale it to them, but intreateth the rather freely to open it, and to declare the same specialllye to her beloved.

Verf. 8. *O thou the fairest amongst women.* This is the title that the faythfull attribute vnto the church, in whose iudgement indeede shee is so, not so much for anye beautye in her selfe, as because she is adorned, with the singuler gifts and excellent graces of God. *What hath thy welbeloued more then another welbeloued?* They double the Question, for the moze vehemency, as also for the strangenesse of the matter. *That thou dost so charge vs; v3. so hardly and straightly, & euen*  
as

as it were, by the vertue of an oth. q.d. Some thing there is, that thou laiest so hard a burden, and straight a charge vpon vs, or else thou wouldest not doe it. And this is the first questiō mooued to the church, concerning the person of hir spouse, they maruelling as it were, what excellent thing should be in him, that shee shoulde so highly esteeme him: by occasion of which demaund, she entreth into a notable description of Christ, in the verses following, first setting him out generally, vers. 9. and afterward particularly, by a singular recitall of his partes and members, euen ten in number, beginning as you would say, from the highest, & so comming down to the nethermost: the church perfourning that here for her head and spouse, both in a general & particuler commendation of him and his parts, that he had done befoze for her chap. 4. 1. 2. 3. &c Which also is vsuall amongst earthly louers, to requite one kindnesse with another, wherevnto no doubt the churche had speciall regarde, though she could not perfourm any sufficient duty that way.

Verse. 9 *My beloved is white.* Shee be-  
ginmeth to answer their demaund vnder many allegories, commending her spouse: as first in this verse shee dothe prayse him, for the excellent hewe and linelye coloure: and afterwards in the verses following, she commendeth his particular parts. And first she mentioneth his



whitenesse of his fayrenesse, which amongst earthly louers is a thing much set by, and therefore must be much more glorious, in this spirituall husband. And *ruddie*, that is, red and as you would saye, of a sanguine complexion, and this colour of *ruddines* is commended in Dauid . 1. Sam. 16. 12. And note that the holy Ghost ioyneth both these togeather, the whitenesse makinge the ruddynesse more freshe and fayre, and the ruddynesse discerning the whitnes from palenesse of face, of flegmatick complexion: both which colours if they concurre in an earthly creature, specially such as he yong (for these are colours belonging to them,) make the same to be liked: how much more then shoulde they, considered spiritually in Christ, (in respect of whom all the good thinges of this lyfe, are not so much as a shadow) not onely be excellent in him, but draw vs on vnfaynedly to loue him also. *Euen a standerd bearer aboue ten thousand.* She vseth a metaphoz taken from the warre, as also putteth a number certayne for an vncertayne, to expresse the commendation of her loue. Commonly standerd bearers are most tall and mighty men, and amongst tenne thousand men, a man maye finde manye comely countenaunces, but yet saith shee for sound and naturall moysture, and for a most temperate and fit colour, looke amongst infinite numbers of people, you shall not find one of any, any way matchable with my beloued: she meaning

ning also by this discription of him, that he is of a most sound and sure health, as those most commonly are, that are of so good complexions and constitutions: but all this muste bee vnderstood spirituallly, as befoze hath been sayd, and no carnall or earthly thought must be conceiued here.

Vers. 10. *His head is excellent gold, yea most pure gold,* She entreth into the description of the particular partes of her spouse, whose head was not of gold, as the wordes may seeme to import, but that in a certaine proportion, shee resembleth it thereto. Gold for the excellency and puritie of it, is a mettall highly extolled & regarded amongst men: so the spirituall beautie of Christ, and his excellent puritie, is to bee preferred aboue all. Neither doth she simply compare him, to euerye kind of gold, but to that which is most pure and fine, if anye one be better then an other, as in truth we know by experience there is great difference, and all is done to this ende, that vnder the same shee might set forth the moste perfect puritie, soundnesse and excellencye of her spouse. *His lockes are curled,* or as the word also may import thicke, both of these tending to expresse his might and strength, and not to approue, either of curling or crisping of hayre in men or women which is condēned. 1. Pe. 3. *And blacke as a rauen,* that is, comelye and sightly: for blacknes of it selfe, is not an euill or vnseemly colour specially in mens hayres, and the rather if we haue regard



gard to the people, inhabiting the land of Tury, which is meruailous hotte ouer ours is: and by these wordes, *As a Raven*, thee meant that it was a naturall and pure black of it selfe, which is farre moze excellent, both in blacke and all other colours, than anye of these that be made by art.

Verse. 11. *His eyes are like doves eyes*. She now describeth his eyes, by the sober comelines and beauty of them, they beeing full of all innocency, singlenes, and chastity, which he meaueth to expresse by comparing them to doves eyes. The church attributeth it here vnto Christ, which he befoze attributed vnto her, cha. 1. 15. Also chap. 4. 1. where looke for the moze full exposition of the same: neither doth y church, simply compare them to *Doves eyes*, that is, to euery sort of doves eyes, but to such doves as be most beautifull and cleare, which may appeare by the words following. *By the riuers of waters*, that is, like the eyes of such doves as haunt and abyde by the riuers of waters, where they haue stozz inough of water, to wash them selues and their eies, to make them cleare & fresh, we knowing also by experience, y euery running water is good to fresh and cleare the sight. *Washing them selues in milke*: q. d. If that bee not sufficient to resemble him and his eies to Doves, haunting the cleare streames, let them be compared to such, as for the clearing and freshing of their eyes, wash themselves  
in

in milke, that so they maye appeare, and bee tinge-  
 ged white and comelye, shynning with cleare  
 brightnesse, *And remayning by fulnesse.* These  
 wordes haue beene diuersly interpreted, and ac-  
 cording to the same, severall senses haue beene  
 gyuen. I will onely rehearse two, leauing the  
 godly reader to embrace that, which hee shall  
 finde to be most agreable to godlynes and truth.  
 Some thinke, that by this should be meant, that  
 as the doves bee full of moysture, that remayne  
 and continue by full vessels: so is Chziste the  
 husbnde of the church, of whose fulnesse we all  
 receiue euen grace for grace. Othersome, be-  
 cause the word which is here translated *fulnes*, sig-  
 nifieth a thing sometimes, that is fitted for anye  
 hollow place or roome, as the precious Stone  
 in a ring is made meete and fitte, to fill vp the  
 hollow place of the ring, doe therefore interpret  
 it of the eyes, fitted as it were, for the holes of  
 the heade: q.d, As the Stones that are set in  
 ringes, are fitted for the place, and so make a  
 comely shew: so are the eyes of the Spouse, none  
 of them standing too farre out of the head, for  
 that is full of staring, neyther anye of them  
 sincke in, for that is piteous to beholde, (both  
 which thinges are vnseemely and deformed in  
 the eyes, as we see by experience, and do after a  
 sort disfigure the countenance) but more fitly ap-  
 ted by a thousand degrees, than precious stones  
 are to ringes, for the beautifying therof. And this  
 I



I take to be the moze simple sense, but as I said  
before, I leaue y reader to his own holy choyse.

Verse. 12. *His cheekes are a bed of spice,*  
that is, comely and pleasant to the sight, and  
sweete to the smell. The comlinesse thereof is  
contayned in the worde *bed*, and the sweetenesse  
thereof in the worde *Spice*. For beds, as we see,  
set out the gardens, and spices we knowe, smell  
well then, when they haue bene long gathered,  
no doubt also but they are sweete then when  
they growe. *And as the flowers of spices,* I take  
it that hee meaneth by this speeche, they are  
most sweete and pleasant to looke vpon. For the  
flowers of good things, as we see by experience,  
are for the time, moze delightfull to looke vpon,  
and moze sweete to smell too, then the bodies  
themselves yeelding the same. *His lippes are as  
Lillies*, that is, glozious and beautifull, and faire  
to beholde, for that flowre amongst others, is of  
a goodly colour, and fayre to looke vpon. This  
flowre is commended in many places of this  
book, as wherunto somtimes the church it selfe  
is compared for the beauty of it cap. 2. 2. And in  
y same cap. ver. 16. it is attributed to Christ. Se  
also cap. 4. 5. Neither is this flowre only beauti  
full, but of a pleasant smell, and of good and tall  
growth, al which tendeth still to y expressing of  
the glozy and beauty of Christ, and to the sweet  
and pleasaunt smells, that are to bee founde in  
him, whereunto also no doubt, but he alludeth in  
the

the words following, saying *dropping down pure myrrh*. This is expounded before vers. 4. of this cha. In all this, as also that which goeth before and followeth after, we must mark, that the holy ghost meaneth not to moue men to wanton loue (for besides that he knoweth our ouer great inclination thereto, wee beleue according to trueth, that no vngodlinesse dwelleth with him) nor instructeth men to paynt out their louers, according to their fleshly liking: but vnder these figuratiue and borrowed kinde of speeches, taken from the comlinessse of the creatures, & we our selues are well acquainted with, as also from other proportions in them, hee doth liuely paint out the excellent graces in Christ, which as in respect of themselves cannot well bee expressed, and by reason of our weaknesse, can not better be declared. yea, he paynteth out vnder the same, the spirituall and heauenly loue of the Church to Christ, which doth not nor cannot satisfy himself with any words or comparisons, to expresse both the most excellent maiesty and glory of her loue Christ, and the helpe causes in him that stirre vp her affections of loue towards him. Allegorically to handle all these thinges, is not in my purpose or power, and yet mee thinketh this much maye bee sayde according to trueth, that by his *head*, mentioned vers. 10. and there resembled to gold, yea to most pure golde, there may well bee ment, his eternall diety or Godhead,



head, or if you wil his whole person, which doth as farre exceede all thinges, both in colour and glittering, and all manner goodnes, as gold, yea most fine golde, all other metalles: and by his *locks* mentioned in the same verse may be signified, the innumerable & vnmeasurable graces of God bestowed vpon him, euen as the hayres of a mans head, are without account: to pzoocede, by the *curling* of them, may be signified not only the fast twisting and twinding of them one within another, they beeing tied together as it were with a chaine, but also the pzeuailing strength of the same: as also there maye bee meant by the *blacknes*, that excellent comelinesse, beauty, and glozy thereof. And whereas vers. 11. she maketh mention of his *eyes*, thereby may well be resembled the quicknesse of sight, as you woulde say, that is in Chziste, or his vnderstanding or perceiuing of thinges, that beeing more excellente in him, then our eyes in vs, because our sight maye bee deceiued, but hee can not. For hee seeth and beholdeth all thinges, as the scripture affirmeth in many places, as *Proouerbes* 15. 3. *Zecha.* 4. 10. *Heb.* 4. 13. And whereas shee resembleth them to *Doues eies*, *sitting by the riuers of waters.* &c. No doubt but thereby she meaneth the purity and cleannessse of Gods sighte, who as hee loueth no wickednesse, neyther will haue euill to dwell with him. *Psalme.* 5. 4.

So hee cannot abide to beholde it, in whiche respect Abacuck sayth notably of him chapter I. 13. Thou art of pure eyes, and canst not see euill. thou canst not beholde wickednes. And whereas in this verse 12. she mencioneth Christes cheekes, lips &c. no doubt, but by the *cheekes* she meaneth his comely and fauourable countenance, as by comparing the same to *spices*, the sweetnesse and pleasauntnes thereof: as also by the *lippes* &c, the sweetnes of his word and truth, full of all maner of ioye, and reioycing the heart, as the Prophet saith Psalm. 19.6. Spreading abroad the sweetnes therof euen farre and wide, after the maner of the pleasaunt lilies, and most precious, pure, and sweet myrrh. For the worde *lippes*, see befoze chapter 4.3. also vers. 11. attributed there by Christe, to the church. Thus the scripture vseth to resemble diuine thinges to humaine, though it be true, deuine thinges can by no humaine, either wordes or matters, be sufficiently expessed.

Verse 13. *His handes as ringes of golde*, that is, glorious and precious, for ringes were counted in those dayes, great ornaments and deckinges. Isaiah. 3.21. Luke. 15.22. neither doth she saye simply *ringes*, but *ringes of gold*, adding yet somewhat moze in the wordes following, to expresse his glory. *Set full of Tarshish*, that is, of precious stones so called, which what they were, is not  
cer=



certaine, and that maketh the interpreters to turne it diuersely, some vsing heere the worde *Chrysolite*, other some turning it, *Beril* of the sea. If it bee a *Chrysolite*, some take it then to bee a very rich precious stone, that came out of *Ethiopia*, glistering as gold (whereof it seemeth also in the greek tongue, to take the name) sparkling as fire, but yet as some thinke somewhat Greene, or as other report hauing the colour of the sea in some sort. If we read it *Beril*, it is another stone, that groweth (as some holde) in *India*, *Berill*, it selfe, beeing as they suppose an indian word, and giuen by the people as a name to that stone, in Greene colour it resembleth the *sucaradge* as some suppose, and was wonte to be cut of the *Indians* fire square, which they did to make the dimme or dull colour to shewe better, for otherwise, as some affirme, it did not shewe, because it was of a colour like oyle after some, or like water in the sea, after other some. Some write, that in former times, this stone was most vsually set, in such rings as louers did vse to giue one to another, or in marriage rings, because of the power that was thought to be in it, to procure and continue loue and liking, one of them towards another. But to come to the worde it selfe, that the holy ghost vseth here, I finde it in the scripture to be vsed, sometimes for the name of a man, as *Genes. 10. 4.* sometimes for the name of a citie or place in *Cilicia*,

*Cilicia*, as *Iona*. 1. 3. which it shoulde seeme to take from them, it is mentioned in *Genes.* chap. 10. 4. And this place was famous by *Paules* birth, as appeareth *Act.* 21. 39. Sometimes it is vsed for the name of a precious stone, as here, which the interpreters in other places where it is mentioned, haue not yet agreed vpon what it should be, sometimes they turning it, a *Chrysolite*, an other while a *Carbuncle*, an other while a *Hyachath*, an other while an *Onix*, &c. such variety there is. Other some will haue it to be a stone of a blewishe colour, or of colour like the skie, or blackish or darke as water beeing deep, which they cal by the name of *Turkes*, this and the name of *Tarshish*, not much differing. Some of the *Jewish* *Rabbins*, take it to be a precious stone, whose colour commeth nigh to the colour of *Hyacinth* or *Iamith*, which some take to bee purple coloured. All this is put downe, that the godly reader may chuse that which he shal iudge most agreeable to the truth. For mine own part I think she meaneth, that ther is nothing in her spouse, but most rare, deare, precious, and glorious thinges: vnderstanding also by his *handes*, not onely his strength and power, which is also vsuall in the scripture, but also al his workes, because *Christes* power in the perfourmaunce of them, is the same that mens handes are to them, meaning hereby, that the workes of God are pure and beautifull, yea most precious, yea

L then



then gold or precious stones, yea as numbers of  
 ringes filled with all maner of costly stones ; by  
 which also vsing the worde *ringes* in the plural  
 number, no doubt but she meaneth to expresse the  
 varietye and great store of these wonderfull  
 workes, of which David sayth, Psalm. 40. 5. If  
 I would declare and speake of them, they are  
 more in number than I am able to expresse.  
 It followeth. *His belly, or his breast.* She put-  
 teth part of him for the whole bodye . *Like the  
 whitenes of Iuorie .* Shee meaneth that he was  
 as comely and cleare as the Iuorie, which is a  
 thing well known vnto vs, to bee verie white  
 and bright, made (as some saye) of an Elyphantes  
 tuske, which kinde of beastes are onely in Afri-  
 ca, naturally as some hold : neither doth she sim-  
 ply compare it to *Iuory*, but addeth, *couered with  
 Saphirs*, that is, that hath most rich and sumptu-  
 ous cost bestowed vpon it . *Iuory* of it selfe, be-  
 cause it is a thing rare, and farre brought, muste  
 needes be very costly, how much more then, when  
 it is beset wholly with precious stones, yea with  
 most costlye precious stones, such as *Saphirs*  
 are, of which we can hardly saye anye more cer-  
 tainly, than before of *Tarshish* . Some, speci-  
 ally of the Jewish wyters, take it to bee of the  
 colour of the ayre : some a white stone , some a  
 red stone, some take it to bee an adamant : some  
 thinke it to bee of a blewishe colour, intermixed  
 with purple, hauing certaine sparkes, like golde  
 as

as it were, in the same : and this last seemeth in my mind, to be the likeliest iudgement. In *Medea*, or amongst the *Heddes*, is the best sort of them, and yet none of them all, are very cleare. Whatsoever it bee, this I take to bee the meaning of the church, to shewe, that *Christe* her spouse, was not onelye most comely adorned, but also most sumptuously and costly, euen as *Iuoy* beset with pearles and most precious stones.

Verse 14. *His thies, are as pillars of marble.* She proceedeth in the commendation of his partes: and in that shee resembleth his thies vnto pillars, shee meaneth thereby his strength, which yet is more set out, in that she sayth they are of *marble*: by which shee doth not onelye note as before, the strength thereof, but also the comelynes of the same. For *marble* (though there bee sundrye sortes thereof) are counted such stones, as are commended for seuerall colours and spots in the same, and hath his name in the *Greeke* tongue, as it should seeme, for a certaine Greene kind of glittering Greene. Set vpon sockets of fine gold. She meaneth by this speech, that they haue not only a fayre & fine foundatiō, but euen a sure one also. For as those pillars are glorious, that are set vpon fine gold, and lyke long to laste, because golde hardlye rusteth or cankereth, so is it with *Christe*: the Church noting by all these thinges, the assured soundes, strength, constancy, and durableness of her spouse: because as amongst

2      stones,



stones, marble, so amongst mettall, golde, is most strong and durable. *His countenance as Lebanon*, that is, pleasaunt and delightfull: for Lebanon as we haue heard before, was a pleasant and fruitfull place. *Excellent as the Cedars*, that is, as glorious and as much to be esteemed, as the high and mighty Ceders of Lebanon. So we read, as the Laurin tree, which is a tree hauing leaues lyke a Pine tree, the wood and timber whereof, is very fit for building, not onely because it is easie to worke in, but because it will hardely or not at all perishe, either by rotting or wormes, yea if that be true, which some write of it, it will not easely be consumed with fyre, but there is a long space, before the fire can either take hold of it, or burne it to coales. By which no doubt also, there may be well meant, the eternall durableness of Iesus Christ the sonne of God, who though he bee a fyre to consume the wicked, and though the wicked thinke by flames as it were, to burne him, yet they shall not bee able to annoy him.

Verse 15. *The roofe of his mouth is sweetnesse.* Shee meaneth by one instrument of nature, wherewith the voyce is formed, to wit, *the roofe of the mouth*, euen the voyce it selfe, & the words uttered therewith: and by *sweetnesse*, which she vseth in the plurall number, she meaneth not onely the pleasantnesse of his worde, which as Dauid sayth, is more sweete vnto his taste, than the hony

hony and the hony combe. Psalm. 19. 10: but also the great aboundaunce, and wonderfull plentye thereof. What a sweet voyce is this: Come vnto mee all yee that labour, and be heauie loden &c. Math. 11. 28. And this: So God loued the world, that he gaue his onely begotten Sonne &c. John 3. 26. See for this Phrase also, Psalm. 45. 2. *And he himself is wholly delectable, y<sup>e</sup> is, there is nothing, neither within him, nor wout him, but it may moue me to take a singular delight & pleasure in him: she affirming y<sup>e</sup> we are of him whollye and together, which shee had befoze declared in euery part of him almost. And how can this chuse but be true, both in the whole, and in euerye part, seeing that God was in Christe, and reconciled the worlde vnto him selfe. 2. Cor. 5. 19. and that in him dwelleth the fulnesse of the godhead bodely, God beeing manifested in the fleshe, and iustified in the spirite. Collos. 2. 9. 1. Tim. 3. 16. So that whosoever doubteth of this, or denyeth it, may as well call the truth of God him selfe into question. *This is my welbeloued, v<sup>z</sup>, that I haue described vnto you And this is my louer O daughters of Ierusalem. As though she should say: he is such a one, as I haue painted him out vnto you, in this excellent shew and beautye, that yee maye easelye know him in and amongst others. And this dubbling of the wordes, that shee here vsed, was not onely profitable to expresse her earnest affection towardes him,**



him, but also to moue them, with whom she talked, both to the earnestest louing, and liking of him, whom shee had described, and also that they might be the better able, either to do her message mentioned vers. 7. of this cha, to christ, or to bring her, wher he himself was. And in calling him *her welbeloued* and *louer*, she meaneth to expresse, that as Christ had carryed unfayned good will towards her, so she did in some measure, of a sound mind vnto him, as her dearling & best beloued, onwhō alone, she could find in her hart, as we say, to bestow her whole loue, her selfe and all. To be short, in ending thus emphatically, she giueth vs to vnderstand, that not beeing able by any figures, phrases, metaphors, similitudes, words or speeches to describe him to the full, she would in a worde as it were, shut vp all, that he him selfe within and without, both generallye and euerye part of him, was altogether amiable, and worthy indeed to be affected, both of her and also of all those, that either shoulde heare of him, or see him.

Verse 16. *O thou the fayrest among women. See this expounded before in this chapter verse 8. Whither is my welbeloued.* This is the second question of the Damselles and friendes of the Church, as we haue noted before, which they propound not, as of euill wil towards her or her spouse, but of a good minde to embrace him, as appeareth by the wordes, and to goe with her to seeke

seeke him. *Whither is thy welbeloued,* (vz, y thou hast so notably painted out vnto vs, and so plainly opened, ) *T'urned a side,* vz, from thee, and yet it shoulde seeme, that they meane by the worde, y he is not gone far, nor will be long absent. *That we seek him with thee.* They shew the end of their asking, that so they may remooue all doubt, and suspicion out of the Churches heade, that they aske not otherwise, than of an vnfayned minde, and hartly good will, both towarde Christe and her, in that they offer them selues as it were, to be companions with her in seeking him. All commeth to this, that after the Church had liuely painted out the person of her loue, to the Daughters of Ierusalem, that is, to the friends of the church, and had descrybed his complexion, members, speech, and other excellent vertues, qualities and graces in him, that if they had but either seen him, or heard him speake, they might haue knowen him, the holy Ghost sheweth what effect this tooke in their heartes, namely it so inflamed them, with an vnfayned loue towarde him, that presently they will be companions with her in seeking of him. These questions do the faythfull, and elect people of God propound, labouring thereby to fetch from the mouth of the Church, a profitable instruction, and professing that they are desirous to seeke & find him, euen as she. If this seeme straunge, we must know & vnderstand, y without the church,



Christ can neither bee sought for as he shoulde,  
neither indeed found.

Vers. 17. *My welbeloued is gone down into his garden.* The churches answer to y former demand,  
for shee hath nothing in her, but she wil acquaint  
her childezen and friendes with the same. And in  
that she vseth the word of *going downe*, she spea-  
keth it not onely as hauing respect to the daugh-  
ters of Ierusalem, with whō she talked for their  
good and instruction, but as hauing regard also,  
to the scituation of the city it selfe, from whence  
they could not passe to their gardens of pleasure  
without the city, but they must of necessitye goe  
downward, because the city stood vpon the hill,  
and they planted their gardens in the lower pla-  
ces, because they were moze plentiful and fruit-  
full: and what shee shoulde meane by the worde  
*garden*, see before chapter 4. 17. *To the beddes of  
spice*, that is, to comely and sweete smelling pla-  
ces in the same: this Phrase is expounded verse  
12. of this chapter. *To feed in the gardens.* The  
church noteth the endes, wherfore Christe is  
gone downe into the gardens, that is, to eate and  
to drinke there, and to take therein his pleasure  
and refreshing. *And to gather lilies*, that is, sweet  
and good flowers. Then goe to ther gardens com-  
monly (as we see by experience amongst vs) ey-  
ther to make merry as we saye, or els to gather  
such fruites, as grow there: that doth the church  
applye in a spirituall sence, vnto her head and  
spouse

spouse Christ, meaning that Christ is come into that place, where his worde is purely preached and hearde (for there in deed is the seate of the church) that is Christ his garden, set with diuers sortes of plants, and decked with excellent flowers: this was called befoze a garden inclosed, chapter 4. 12. thow the beds of sweet smelling spices, which he as a good gardiner treadeth out, planteth watereth and doth all in all, namelpe, the heartes and consciences of such as he hath regenerated, replenishing them with sundye gyftes and graces, as of prayer, thankesgyuing, obedience, &c, which are vnto him as it were sweete smelling spices or flowres: yea he fedeth in his gardens, that is to saye, particular churches, for it is as it were food vnto him, to haue churches, in which he maye be corfessed and serued, yea it is his meat and drinke to him, either to doe him selfe, or to haue others doe his fathers will. John. 4. 32. 34. And he gathereth lylies and other flowres for them, when he perceiuet them to doe good workes, which is an odor that smelleth sweete, and a sacrifice farre more acceptable and pleasaunt to him. Phillip. 4. 18, then all the pleasant flowres in the world, can be to any man earthly.

Verse. 18. *I am my welbeloueds, and my welbeloued is mine.*) This is the conclusion of the whole chapter, and of all the speech that the church hath with her Daughters and Damsels, wherein



in the church openly professeth that whatsoener may bee either staied or done against her, y shee is and will be of a staied and vnmoueable affection towards Christe, and will be continuallye strengthened in an assured perswasio of his good will towards her, and so by this meanes shee fostereth and feedeth her affection and good will towards him: for shee meaneth by this speeche, that she belongeth so to Christ, and Christ so to her, that there can bee no separation, and therefore good cause why she should continually loue and like him: we had the same befoze chap. 2. 16 Ther being no difference in the meaning, thogh as in respect of the order of the words, there is some that being put ther in the first place which is here in the latter, & that there in the latter, which is heere in the first, the meaning beeing thus, As he will not haue an other but whollye delighteth in me, so I will not haue another lover, but hold my self wholly and onely contented with him. *Who feedeth among the Lillies*, That is, who liueth most pleasantly and sweetely: q. d. as they that eate there meat among the Lillies, and other sweet smelling flowers, can not chuse but liue in delights, pleasantnesse, and sweetenesse: so doth Christ in his church, and those that ther liue with him. And the church propoundeth this, not only for the singular commendation of Christ her spouse, but also thereby as it were by a forcible argument, to moue all the faithful continually

tinually to loue and like him that hath in him  
such aboundaunce of sweetenes & pleasure.

Vers. 1. Teacheth vs, y howsoeuer God haue be-  
stowed great & many spiritual graces vppon his  
church, & the particuler members, so y they are  
indued with knowlege, faith, & many other ho-  
ly vertues, y yet notwithstanding, ther are cer-  
tain remainders of their naturall corruption in  
them, which will sometimes bzeake foozth in  
them, to manifest the neglect of their duetye to-  
wardes God and men: which yet notwithstan-  
ding wee shoulde labour all the daies of our life  
in a holy struiuing to set our selues against. Of  
this combate reade Rom. 7. 14. 15. 16. &c. Se-  
condlye, it teacheth vs, as on the one side to con-  
fesse our infirmities, as the church doth here  
her drowsinesse and sleeping, that so we may ob-  
tayne forgiuenesse at Gods handes, for if wee  
confesse our sinnes, God is faithfull and iuste to  
forgiue vs our sinnes. 1. Ioh. 1. 9. and receiue  
instruction, comfort and praye for our bzethre,  
who knowing our miseries, can not but extend y  
bowels of pity & compassion towards vs, because  
they haue learned to weep with the y weepe, &c.  
Rom. 12. 15. So on y other side notwithstanding,  
to acknowledge the graces of God in vs & vpo vs  
as the church doth here, sayng that her hart was  
awake: for otherwise we shal rob God of his gle-  
ry, who hath giuen vs his good things, & depriue  
y bzethren of y comfort they might haue by vs.

Satans



Satans subtletie woulde be waighed in this assault, who if he can not pufte vs vp in pryde of the thinges we haue not, woulde cast vs downe, in supposing a want of the thinges we haue, So hard a matter is it to bee wise according to sobriety, as the Apostle willethe vs. Roman. 12.3. Thirdly, we may learne, for the better feeling of our sinne, and the working of a more sound detestation of it in vs, to aggravate the same vnto our selues, in all the circumstances and occasions thereof: howbeit in a iust measure and proportion, least otherwise we bee found false witnessers against our own soules. This doth the Prophet David in many Psalmes, & namely Psalm. 51. and Daniel also chap. 9. 5. 6. &c. yea & the whole church in sundry Psalmes, and particularly. Psal. 106. 6. But this wil not our cursed generation yeeld vnto, and that is the reason why we are so besotted, and senseles in our sins, yea frozen as (the Prophet sayth) in the dregs of our owne iniquity: Zephani. 1. 12.

Doc. Vers. 2. Teacheth vs, what shiftes and excuses fleshe and bloud can finde, to put the Lorde from them in his gracious calling of them, with the refusall also of their own good, thozow the want of the graces that hee woulde giue them: sometymes they alleadging, that it is no convenient tyme to come, as the people did in the buylding of the Lordes house. Haggai. 1. 2. Sometimes that there profittes and pleasures are to bee followed

lowed, as in the parable of them that were bidden to the wedding. Mat. 22. 1. 2. &c. And sometimes one thing & sometimes an other. And even as the church here hath her excuses, and reasons of refusal. So we see y<sup>e</sup> same in Moses the man of God, when he was to be sent for the deliuerance of Gods people out of Egypt, Exo. 3. 11. 13. also Exo. 4. 1. 10. &c. and in Jeremy, refusing the execution of the Prophets office. chap. 1. 6.

Verse 3. Teacheth vs, in tyme to accept of the Lordes mercifull visitation, least otherwyle hee offering vs his fauour, and we eyther contemning it, or neglecting, or not reuerently esteeming of it, according to the worthinesse therof, we do not onely prouoke him to depart, and pull sorowes vpon our selues thereby, but cause him to bestow it vpon them that will thankfully receiue it, and bring forth the fruites thereof, as our sauiour sayth Math. 21. 43. It is a doctrine much vled in the old and new Testament, both to stirre vp men, to imbrace and that with speed and earnestnesse Gods fauour offered them, least refusing it, they be barred of it then, when they would be glad of it. See to this ende. Prouerbs. 1. 24. 25. &c. Isaiah. 55. 6. Amos. 8. 12. Galat. 6. 10. Ephes. 5. 6. Heb. 3. 13. and in sundrye other places of that Epistle.

Ver. 4. Doth not onely teach vs, what excellency and fulnesse there is of good thinges in Christ, but withal sheweth his great & unspeakable



ble loue towards the Church, who though shee haue offered him, by meanes of her vncurtuous dealing, iust occasion not onely to departe from her, but to take with him also, all his fauours, doth yet notwithstanding not deale so, the Lord comfortably, as in respect of the church, & wisely as in regarde of him selfe, supplying his absence, with the sweete graces that hee hath left behinde him: which graces also the Church shal do well, not onely thankfully to receiue, but profitably to vse, to the strengthening of her fayth and hope, euen vntill she may come vnto the full fruition of her head and spouse for euer. To this end tendeth Paules doctrine of the ministeries of the Church, mentioned Eph. 4. 8. 9. 10. 11. &c

Ver. 10 Teacheth vs, not only to be greatly greeued for our former iniquities, yea so greeued, that we seeme to bee and are in deede, euen almost as it were swallowed vp of death with y same, or as y prophet speaketh psal, 88. 3. There is nothing found in my flesh because of thine anger, neither is ther rest in mi bones because of my sin. &c: But also y howsoever the Lorde loue his, he doth notwithstanding for their sins chastice them, and yet not take his louing kindness from the for euer. Psal. 89. 32. 33. Yea these afflictions, are both tokens of his fatherly loue towards them, as Heb. 12. 7. 8. and pledges also of our saluation. 1. Corinth. 11. 32.

Verf. 6. Teacheth vs, what is the nature of  
the

the wicked against the godly, v3. hardlye to intreat them and to deale most cruelly with them which the Church of God, and the particuler members thereof haue found true in all ages & times, which thing also the holy ghost propoundeth not onely here but in many other places of scripture, not as to discourage vs from entringe into the race and course of godlinesse, but to foretell vs befoze hand, what we must looke for, and to forewarne vs also to bee furnished with the graces of constancy and patience in the trueth. And as we see the persecutions of the church put downe in the worde, and foretold there, as acts. 14. 22. 2. Timoth. 3. 12. and other places, so we haue notable places, containing the terrozs of y<sup>e</sup> wicked, and the ioyes of the faythfull, as Philip. 1. 28. In nothing feare your aduersaries, which is to them a sure token of destruction, but to you of saluation and that of God. And 2. Thes. 1. 6. 7. &c. It is a righteous thinge with God to recompence trybulation to them that trouble you, (which what it is he declareth vers. 8. 9.) and to you which are troubled rest with vs: by which we see, that the sufferinges of the Saintes, shall not be in vayne, and that the vngodly shall not alwayes triumph, whatsoeuer they imagine or suppose.

Vers. 7 Teacheth vs in the daies of our distresse and heauinesse, not to conceale the same or keep it close, for then it wilbe as a fire to consume



sume vs, but to laie it out to the Godly, that so from them we may receiue according to Gods good pleasure, instruction and comfort, and by doctrine and praier: according to Saint James his rule. Acknowledge your faultes one to another, and pray one for another, . James 5.16. Taking alwaies heed, that in this behalfe wee chuse such, as wil faithfully keepe thinges committed vnto them, & be able also to giue vs comfort by the knowledge and experience which they them selues haue had. 2. Cor. 1.4. Least otherwise laying our afflictions befoze them that are vnskillfull, wee loose our labour, and trifle out the time, or committing them to such as wil blase them abroad, we adde yet more affliction and grieve vnto our owne soules for want of circumspection and warines both in that and other great cases also.

Verse. 8. Teacheth vs, by questioning and demaundes (specially propounded vnto them that be able to instruct vs) to labour to attain to the knowledge of such thinges as we haue small, or no skil at all in, finally & aboue al the knowledg of Christ, for this is life euerlasting to knowe God, to bee the onely true God, and him, whom hee hath sent Iesus Christ. Iohn 17.3. And by this meanes haue alwaies Gods Children, laboured to profite, as Iohn. 1. 38. 48. also Iohn. 14. 22. See also Exod. 13. 14. &c. Also Deut. 6. 20. and sundry other places. By which the Lord would

would seeme amongst other wayes allowed in his word to make this, whereby men might attain to sound knowledge and ripe iudgement in his truth, and though we in the corruption of our nature, cast in our own waies, the stumbling blockes of feare, of shamefastnes, and sundry such like, to hinder vs in this case and course of godlinesse, yet we muste labor agayne to remooue them, and in holpe boldnes to propound questions, yet none that are curious, but such as are good to edifie withall. Rom. 14. 1. 19.

Verse. 9. Teacheth vs, first if we know any thing, the manifesting whereof maye tende to Gods glorie, and the good of his children, we should simply propound it, for God hath not giuen men talents to the end, that they should lapp it vp in napkins, and digg & hide the same in the ground, as the vnprofitable seruant in the parable Math. 25. 25. Luke. 19. 20. Neither yet that in a proud conceit of their own estimation, because they alone would be counted wise, learned, &c. they should keepe it to them selues: but laye it out for aduantage to them selues by increase of the same, and to Gods glory, who shall haue praise in their welldoing, and to the good of his children, who can not chuse, but reape profit thereby. Secondly, that howsoeuer we would that Christ should be glorious amongst others, and tenderly beloued of them, that yet we should also haue a care, that he might bee deare and

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pre-



precious in our eyes aboue the rest, and that we might (if it were possible) moze vnfaignedly loue him than all others.

Verf. 10, 11, 12. And so on forwarde, till you come to the ende of the 15, wherein is contayned not onely a most large, but also a most excellent & true descriptiō, of the rare and wonderful graces in our sauour christ, do teach vs: first to be in continuall loue & liking of him, y<sup>e</sup> hath by a manner of speech, such a world of spiritual wealth in him. In worldly things, the name of abundance, is argumēt sufficiēt inough, not only to cause vs to affect, but euen to strue to attayne the things that vnder y<sup>e</sup> color be set befoze vs. What a transgression shall this be, y<sup>e</sup> we shal not only haue abundance, but infinit treasures, & that of good things, yea & of good things concerning eternal life, & we shal either with prophane persons, as if we were hogs or dogs, trample them vnder our feet, or with careles mē, make no account of thē, or with ignozante, dull, & heauy spirited persons not haue them in their due regard. It is amōgst others, the great sinne of this thankles generatiō, to despise Christ, many thinking it inough, if they can with the lippes of their tonges talke of him, but none struing in a stedfast perswasion of a liuely faith, to feele him, & his merites effectually in their hartes, not only to the apprehension of eternall lyfe, but euen to the subduing of euill in them, & the fashioning of them to good, that Christ dwelling in thē by faith, the body might be

be dead because of sin, Rom, 8. 10. also 6. 6. & they  
 being rooted & grounded in loue, they might be  
 able to comprehend what saints, what is his breadth,  
 & length, & depth, & height, & to know the loue of  
 Christ, which passeth knowledge, & we might be  
 filled with all fulnes of God. Oh & it were in me, Ephes. 3.  
 either with a sound mind, in deed to embrace him 17. 18, &c.  
 self, or & I had the tongues of all holy angels to pro-  
 pound him to others, that they might taste & see,  
 how good the lord Jesus is. Secondly, & in this  
 large commendation, the lord hath not only pro-  
 uided for the manifestation of the wonderful glory  
 of his son, but also hath labored to stir up the hea-  
 uines of the hearts of his children, in setting him  
 before vs, & is so excellent, yea excellency it self,  
 as also to take from the wicked all excuse of igno-  
 rance, who can now alleadge nothing for them-  
 selues, sith Christ is so plainly & certainly mani-  
 fested vnto vs, & even all our senses, may after a  
 sort, be even as it were satisfied with him, and in  
 some measure say, as Iohn saith: that which was  
 from the beginning, which we haue hearde,  
 which we haue seene with our eyes, which we  
 haue looked vpon, and our hands haue hand-  
 led of the word of life, &c. 1. Iohn 1. 1.

Ver. 16. Teacheth vs, that the faithful labor not  
 only by demandes to increase their knowledge &  
 faith, but & there is a proceeding & growth in the  
 same, yea & more they heare of christ, & more they  
 are inflamed with a loue & liking of him, & that to  
 spare no labour, paines, or cost, euen to seek him,



and find him also. See Psalm. 84. 6. 7. Rom. 1. 17. This is lively set out, in the wise men that came to seeke & worship Christ. Math. 2. And in the queene of the south, that came from the uttermost partes of the earth, to heare the wisdom of Solomon. Math. 12. 42. But the people of this age are like the Israelites with manna, the more plenty they haue of it, the more & sooner also they were weary of it, vpon so vnthankfull a nation hath the Lord bestowed his mercyes.

Verf. 17. Teacheth vs, to acquaint Gods children, with all the good thinges made known to vs. See the like verse 9. of this chapter.

Verse. 18. Teacheth vs euery day more & more to feele the certaintye of our saluation in our selues, and the infallible testimonies and tokens of Gods loue towards vs: which that we maye the better do, we are not so much to looke vpon our selues in our sinnes, for who is it, that shall not then distrust or dispayze rather, as to looke vpon the Lord, and that not onely in his eternall foresight, but also in his vnchaungeable loue, ther beeing not so much, as a shadow of turning in him. James. 1. 17. whose giftes and calling also are without repentance Rom. 11. 29. yea in the holy spirit of truth that he hath gyuen vs, which is the earnest of our inheritance. Ephes. 1. 14, and the pledge and earnest pennye of all the promises of God in our harts. 2. Corint. 5. 5.

CAP.



*C A P. 6. and the summe  
thereof.*

Christ bearing witnes or yeelding, to the earnest affection an loue of the church towards him, doth highly commend, that her spirituall beauty, which is known & confessed by al to be in her ver: 1. 2. 3. 4. 5. 6. 7. He setteth out the earnest affection that he had to marrye her to himselfe. verse 8. and confirmeth her in his good will towards him: first by her calling verse 10. afterwarde by the commendation of such graces and good things, as he had comitted vnto her ver. 11. 12. 13. 14. 15. 16. 17. And lastly, by an assured promise made her of his continuall presence and large liberality towards her, euen vntill the most desired daye, wherein the marriage shall be solemnized and performed vers. 18. 19.

1



*How art beautifull (my loue) as  
Tirtzah: comely as Ierusalem:  
terrible as an armye with manye  
ensignes.*

2

*Turne thine eyes ouer against  
mee, that they may lift mee vp:  
thine*

3



- thine heare is like the flocke of Goates, which  
 looke downe from Gilead.
- 3 Thy teeth are like a flocke of sheepe, which go up  
 from the washing, all which bring out twinnes,  
 and there is none barren amongst them.
- 4 Thy temples betweene thy lockes, are as a peece of  
 a Pomegranate.
- 5 Though there be threescore Queenes, and foure  
 score concubins, & no number of the damselfs.
- 6 Yet my done that is alone, my perfect one, she that  
 is the onely daughter of her mother, euen that  
 cleane one, to her that bare her, so soone as the  
 damselfs saw her, they called her blessed, euen the  
 Queenes & the concubins praised her, saying,
- 7 Who is she, that is looked for, as the morning, faire  
 as the moone, pure as the sunne, and terrible as  
 an army with many ensignes.
- 8 I came downe, to the fayre dressed garden, to be-  
 hold the greene plants of the valley, to see whe-  
 ther the vyne flourished, and the Pomegranats  
 budded.
- 9 Whē I perceiued not these things, my soule set me  
 vpon the chariots of my free people, so that I said
- 10 Returne return (O Shulamite) return, returne,  
 that we maye behold thee. What shall you see in  
 that Shulamite? Euen as a company of tentes.
- 11 Oh how beautifull are thy feet, with these shewes,  
 Oh thou daughter of the Prince: The ioynts of  
 thy thyes are like iewels, the worke of the hande  
 like a cunning workman.

- 12 Thy nauell is as a round cup, it shal not want liquor: thy belly is as a heape of wheat compassed about with lilies.
- 13 Thy two brestes are like two yong roes, that are the twins of a roebucke.
- 14 Thy necke is like a towre of Iuorye, thine eyes are like the fish pooles, in Heshbon, by the gate of Batherabbin: thy nose is like the towre of Lebanon, that looketh vpon the face of Damasec.
- 15 Thy head vpon thee, is as Carmell: and the bush of thy head, is as purple the king may be tyed in the rafters.
- 19 How fayre art thou? And how pleasaunt art thou (O my my loue,) in these pleasures.
- 17 This thy stature is like a palme tree, and thy brestes like clusters.
- 18 I sayd I will goe vp into the Palme tree, I will take hold of her bowes: thy brestes shall now be like the clusters of the vine, and the sauour of thy nostrils like apples.
- 19 And the rooffe of thy mouth like the best wine, which goeth streight to my welbeloued and causeth the lippes of the auncient to speake.



In the former chapter, and specially towards the end thereof, the church had very highly commended Christe her head and spouse, and that not only to stir vp others, in soundnesse of loue to imbrace him that was

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so excellent, but also to raise vp, and increase the  
 feruency of her affection towards him: so in this  
 chapter, Christe againe on the other side, doth  
 likewise notably praise her, not onely thereby to  
 expresse his hartly goodwill towards her, and  
 to let her vnderstand, that no loue or commen-  
 dation bestowed vpon him is lost, but that it  
 shalbe requited to the full: but also to drawe on  
 others in a sounde minde to ioyne them selues  
 vnto her, whome hee both so tenderly loueth, and  
 highly magnifieth.

Diuis. In this chapter (wherein Christe comforteth  
 and confirmeth the Church, being tossed too and  
 fro with doubttings, least Christ for his unkinde-  
 nesse, should utterly depart fro hir, & running vp  
 and down to seeke her head and spouse: In this  
 chapter I say, ther are are three speciall points  
 propounded vnto vs. In the first, because in the  
 other chapter the church was full of mourning,  
 griefe and sicknes, for her negligence and care-  
 lesnesse towards him, hee comforteth her and  
 assureth her, that notwithstanding the same, she  
 is and shall be as deare vnto him, as euer shee  
 was befoze: which thing also that shee mighte  
 be the better perswaded of, he doth yeelde her a  
 large and unfained commendation, and this is  
 contained in the seuen first verses. In the second  
 he setteth out the earnest and vehement desire  
 he had, to haue the mariage betwene him and  
 the church finished, and this is comprised in one  
 verse

verse onely, to wit, the eight verse. In the thirde part, he declareth his good will and hartly affection towards the Church, by a notable commendation of her, promising as it were, his continuall presence and abode with her, euen vntill the day of marriage, so that she shal not need any more to bee discomfited by his departure, from verse 9. to the end of the chapter. In which third part notwithstanding, Christ propoundeth foure speciall thinges. The first is, that Christ declareth what counsell hee tooke when he perceived, that that time of the marriage, which was hoped and looked for was not yet come, Verse 9. Secondly, hee earnestly calleth the Church to come back againe, and to return vnto him, she in her seeking, hauing as it were, ouergone him.

Verse 10 Thirdly, there is a notable description of the former beauty, and gorgeoufnesse of the church. verse. 11. 12. 13. 14. 15. 16. 17. And lastly a promise made to the church, for the faithfull and assured performance of all duties towards her, vntill the marriage shal be fully consummate and ended. ver. 18. 19. And this much beeing sayde, both for the connexion and diuision of the chapter, into his cheefe partes & members, we come nowe to the sense of the wordes of the text, as they lye.

Verf. 1. *Thou art beautifull my loue.* Christ meeting with the church that laboured and sought  
to



to finde him, doth after the maner of louers, bewraying his great affections, maruailously commend the Church, for her excellent beutie: All which things, as they must be spiritually understood, so wee must know, that all the glory she hath, how great or how litle soeuer yt bee, shee hath it from Christ her spouse. So that he doth nothing as it were, but commend his own graces in her, & yet these thinges are not deliuered without cause, whether we respect Christ, or the Church it selfe or others. If we respect Christ, it propoundeth vnto vs, the manifestation of his unfained and continual loue towards the church if we regarde others, it is done to make them in loue and lykinge towards the Church, which Christ himselfe loueth so tenderly, and so highly commendeth: if we respect the Church, it is done for her comfort. q. d. Thinck not that that goodly beuty of thine is decayed, or that I haue caste from mee thy loue and lyking, by reason of thy former discourtesies and negligences, I am not so scoznesfull and dysdainfull, as to thincke thee deformed for that spottes sake, thou hast sufficiently washed it a waye, with thy teares and repentaunce. Wherefore as I said befoze, chap. 4. 1. 2. &c. So euen nowe I affirme the same still, thy fauoure and beutie is mosse acceptable and delightfull to mee. And Christe doubleth this, because it is hard for the Church, and the

the members thereof, to beleue the Worde at the first, and specially the worde of promise, and then chiefly, when wee regarde our euill dealing with the Lorde, and oure multiplying of it againste him. *As tyrizah.* It is the name of a moste pleasaunt Citie in the coastes of Israell, scituated vppon the riuer Euphrates, where, after that the kingdome of Israell was rent from the house of Dauid, Hieroboam placed as it shoulde seeme, his kingly pallace. Of this Citie you maye reade 1. Kings. 14. 17. also 15. 21. and 16. 6. &c. Neither doubt I, but that it had the name giuen it of pleasaunnes (beeing deriued of a worde that signifieth to accept or like of) because it did by the pleasauntnes and beutie thereof, drawe all men as it were to the lykinge thereof. *Comely as Ierusalem.* For the beutie and gloze of this Cytie, besides that wee haue the commendation of the word, it being called therin, the praise of the worlde, Isai. 62. 7. See also Psalm. 122. 3. It did euen as foraine wyters recorde, not onelie in beutie and comelynesse contende with the Cyties of the East, but as somme of them doe report, was the moste famous of them all. See *P L I M I E lib, 5 C A P. 14.* Thus wee see the pleasauntnes, Gorgeousnes and bewty of the Church set out vnto vs by earthlye similytudes. And though it bee true in deed, yet none of these can sufficiently declare



declare the same vnto vs, yet we may perceiue,  
 that the Scripture hath taken not only the most  
 excellent thinges of the lands of Iudah and Is-  
 rael, but of the whole world to set forth the same  
 vnto vs, that so vnder these earthly resembلائ-  
 ces, he might the better make vs, (who are very  
 grosse and dull) to conceiue of heauenly and spi-  
 rituall thinges. It followeth. *Terrible is an army  
 with many ensignes.* One woulde thinke, that this  
 shoulde be no great commendation, speciall ye  
 sith resembling the church to a woman, neither  
 doth it agree to that sere, neither is it prayse-  
 worthy in them (as some suppose) to strike ter-  
 roz into others. But we say, first euen for womā-  
 kinde, that it is, and shall be no small commen-  
 dation vnto them. If with their grauitie and  
 maiesty, they strike terroz and fear, into impure  
 fellows, euen by sobziety and seuerity of coun-  
 tenaunce, driving such from them, as woulde  
 make them disloyall to their husbands. Which  
 thing also, maye notably agree to the Church,  
 in a double respect, to witte, firste, when as in  
 respect of her excellent maiesty, shee so ter-  
 rifieth her aduersaries, especiall ye false tea-  
 chers, who woulde defile her with corrupt doc-  
 trine, that they dare not so muche, as touche  
 her, otherwise oz further, then as **G D** per-  
 mitteth and appoynteth: Secondly, when as in  
 regard of her disobedient childezen, she woundeth  
 them by the worde and Discipline for a while,  
 that

that by repentaunce they may bee healed and holpen for euer, against the subtilty of Sathan, and the strength of sinne, shew not striking them thereby, to confounde them no more then God doth strike his childe, by his rodde to ouerthrowe them for euer, but to reconcile them to their eternal comfort & saluation. Neither doth the Lord meane this onely, by resembling his church to armies with many ensignes, but also to set out vnto vs thereby the good order & inuincible force of the same. For euen as in greate armies, the more good militaie orders there are established and practised, & holpe courses kept, the greater is their glory and comelinesse, and the more do they flourish & prosper: euen so is it with the church. And as it is an impossible thing to preuaile vpon an army, consisting of innumerable and valiant people, so is it as hard yea, altogether impossible, to preuaile against the Church, since it is of such strength, power and faith, as, though it may be assaulted, yet it can neuer be overcome. See the like phrase to this, vers. 7. of this chapter.

Verse. 2 *Turne thine eyes ouer against mee.* That is, looke vpon mee and regarde mee, q. d. Though thou bee past, yet turne thine eyes backe againe, that thou maiest behold mee, *That they may lift mee vp,* that is, that so I may receiue comfort in the sighte of thee. Thus Christe speaketh to the church,  
that



that hee mighte giue her to vnderstande, that he would render to her like for like. She had twice before declared, that shee was as it were faint and sick thowow loue, for which purpose see chap. 2. 5. & also chap. 5. 7. The very like strength and power of loue, to be in him towards her, doth here Christ declare, both that so she might know there was no loue losse: and also that she might be cōforted, in the heauines she was in. I know that others do otherwise turne this parte of the verse: as thus: Turne away thine eyes, from me, for they are stronger than I, or they overcome me, giuing also this sence, that christ wold haue the church, to caste her eye from him because he could hardly keepe himselfe from shewing againe most manifest tokens of his loue &c. But the other in my minde is most simple and plaine, not onely agreeing beēt with the circumstances and occasion of the place, and purpose of Christ, but also standing well with the meaning of the Hebrew worde, which maye and doth as wel signifie to turne to, as to turne from, and in this verse rather to turne to, because afterwards in this chapter also verse. 10. The Lord calleth the Church vnto him. This is then the meaning, that I take this first part of the verse, to containe in it, the wordes of comfort and consolation. q. d. bee of good comfort, and in an assured fayth looke vp to me, & so I my self also whoe am in some sorte caste downe with thy  
hea-

heauines, may receiue both comfozt and glozpe by thy faith and conuersion for no doubt but sith ther is so great & straight a coniunction betwixt Christ & his church, as the apostle speaketh of 1 Cor. 12. 12. There is also a sympathy & fellow-like feeling, or suffering together as it were, Christe beeing sealed with sadnesse (as a man would say) in the greefe of the church, and reioycing again in the gladsonnesse and ioy thereof. *Thine haire is like the flocke of goates, which looke downe from Gilead.* This is alreadye expounded befoze, chapter 4. 1. Spirituallye by this may bee meant, either the multitude of beleeuers, or the aboundance of Gods graces bestowed vpon the church: or else he meaneth that the beauty of the church, is stayed and sure, and cannot decay by any infirmity of hir own, because it is wholly stayed and vphelde, by the grace and power of Christ. For as it coulde not fall out otherwise, but that the flockes in Gilead, must thriue and prosper: so it could not otherwise bee, but that the church, and graces of God in the same, must needes continue and increase, because it is vnderpopped and nourished, with the abundaunte blessings of Christe, the heade and husbande thereof.

Verse 3 *Thy teeth are like a Flocke of Sheepe, which goe up from the washing, that is, white, pure and clean: All which bring out Twinnes, That is, they*



they are also euen & equall, as commonly twins are: *And there is none barren amongst them.* We meaneth that they were all full, and none wanting as I take it: for as teeth sunswearing evenly one to an other, as in respect of the upper and nether iawe is comely: and as when either in the one iawe or in the other, one standeth not further out then an other, but all are of an equal height or euennes, it is some beuty many times to y countenance, so was it in the church. See al this expounded before chapter 4. verse. 2. where Christe speaketh euen the same thinges of the church, vsing it here, not as a vaine or idle repetition, but as hauing regarde to the church, and that in a double consideration. The first is, to shew her, that notwithstanding her offence hee loueth her still as before, which also causeth him to vse the same wordes here that there. Secondly, because he knew how hard a thing it was for the church, to beleue the promises, and therfore for the strengthening of her weaknesse, he doubleth them and trebleth them, as you woulde say.

Verse. 4. *Thy temples, or, of thy head, betweene thy lockes,* he speaketh of the church, according to the manner of women, who were wont to laye their lockes out, yet so that their temples notwithstanding the same, and the beauty thereof, might be seene. *Are as a peece of pomegranate,* that is, of a ruddy and beautifull colour, and that  
so

so as no doubt, but there was holines and chastity meant vnder the same. All this is expounded befoze chap. 4. 3.

Verse. 5. *Though there be threscore Queenes.* As befoze Christ had commended the church, for singular beautye in her selfe, so now hee proceedeth to commend her, by comparing her with others: q. d. put the case that euen there were innumerable Queenes, for he putteth a number certaine for an vncertaine, and those mosse fayre and beautiful, as Queenes were wont to be chosen in that respect. See Hester 2. 2. 3. 4. *And fourescore concubines*, that is, innumerable, a certaine number for an vncertaine as befoze. The Hebrue worde turned here *concubines*, doth as the learned note, sometimes signifie wyues, though not iust and lawfull wyues, which were married without any solemnity, or betrothing of matrimony. And no doubt but he speaketh this according to the corrupt custome, both of the age wherein he liued, and of former and subsequent times also, manye taking it as a thing lawfull, (whereas it was indeed altogether wicked and vngodly) not only to haue many wyues, but concubines also, as we maye see by the continuall practise of the fathers expressed in the worde, though not commended, but condemned therein rather, as Malach. 2. 15. Some maruaile why Solomon mentioneth onely *threscore Queenes* and *fourescore concubines*, whereas 1. Kin. 11. 3.



It is sayde that he had seven hundred & threescore wives that were queenes, & thre hundred concubines, whereunto though we might aunswere, as some learned men do, namely that it is likelie that he wrote this, before he burst forth to take so infinit number as it were, yet me thinketh the more plaine sense is as before, that he putteh a number certaine for an uncertaine, which is not onely vsuall in other scriptures, but euē in this book also, chap. 3. 7. where he maketh mention of threescore mightie men of Israell, that stand about Salomons bed. Some allegorize here one way, some an other. Some think that by the queenes, there is ment the famous peoples of the world, and mightie congregations, and by the concubines, such as be lesse famous: but me thinketh heere, that the plaine litterall sense is the best. *And no number of the damfels: q. d.* Suppose that they and their maides of honour attending vpon them, were as a man woulde saye, without number or innumerable: yet shoulde they not be able to match the church for beautie, comelines & glory, but shoulde euen of their owne accord, giue her place before them all, Queenes, concubines, waiting gentlewomen, and al other whatsoeuer.

Verf. 6. *Yet my doue that is alone.* In what sense the church is compared to a Doue, hath been oftentimes declared before. chap. 2. 14. & chap. 5. 1 so y we shall not need to stand vpo it here. She  
is

is sayd to be alone, or as we say in our speech, an  
 odde one, both because she was chosen by God,  
 out of all the people and nations of the worlde,  
 and was most deare vnto him: and also because  
 compared with other, none of them coulde come  
 nigh her to match with her. *My perfect one.*  
 See this expounded cha. 5. 1. *She that is the onely*  
*daughter of her mother.* An other title attributed  
 to the church, by which the holye Ghoste mea-  
 neth both that shee was mosse tenderly beloued,  
 as onely chilozen are. See Iudg. 11. 34. Luke.  
 8. 42. and also that shee had or shoulde haue, a  
 mosse rich and precious portion, as the onely  
 childe or heyre of her mother: all this muste bee  
 spirituallly vnderstood, the meaning whereof is,  
 that so long as the church remaineth here vppon  
 the earth, and is not gathered into her husbands  
 house, shee cleaueth whollie to her mother, that  
 is the heauenlye Hierusalem. Galath. 4. 26. by  
 meanes whereof shee glittereth with such excee-  
 ding great gloze, that the worlde wondereth  
 at her, for the heauenlye gyftes and spirituall  
 excellency, that God hath bestowed vppon her.  
 See Deut. 4. 6. *Euen that cleane one, to her that*  
*bare her.* An other title attributed to the  
 Church, the commendation thereof, to witte  
 that shee is *Cleane*, or as some reade it *Pure*, or  
 others clect, all which tende to one thing, shee ha-  
 uing not these, or anye of these graces from her  
 selfe, or of her selfe, but off and from the Lorde.



So soone as the damfels saw her. He meaneth by this speech, that the beautye of the church was excellent, for euen at the first sight and beholding, they were constrained to confesse her, to be the most excellent and beautiful of the world. They called her blessed, that is, they accounted her as indued with rare and wonderfull graces, euen for the thinges which they sawe at the first sight and blushe in her. See for the phrase Luk. 1.48. *Euen the Queenes, and the concubines*, v<sup>z</sup>, mentioned before verse 5. *Praysed her*, v<sup>z</sup>, for the excellent partes that were in her q. d. high and low, mighty, and meane, of honorable estate and base condition, were constrained to commend her, and therfore shee must needes be more excellent that was praysed of them al. *Saying*. Now he sheweth what forme they vsed or shoulde vse, in the commendation of the church.

Vers. 7. *Who is she*. They propound this question, not so much as though they eyther doubted, or were ignoraunt, what shee was, as by that manner of speech, the rather to note her excellencye. See the like demaund, Psalm. 24.8. Also Psalm. 77.13. where they demand thus, who is so great a god, as our god: q. d. She is so beautiful & glorious, y<sup>e</sup> we know not what to resemble her vnto. That is looked for as the morning. Under this manner of speech, the holy Ghost, doth not onely note, the earnest desire of the faithfull, to see and beholde the glory of the church, but also her great glory  
it

it selfe, which is enlarged not only because it is desired, yea greatly wished and looked for, euen as watchmen looke for the day bzeake, of which see Psalm. 130. 6. but also because it is resembled to the morning, which, as we know by experience, is not onely freshe and comfortable, but glorious also and beautifull, as in respect of the liuely and cleare colours thereof, and veth as a man woulde saye, more and more increase in light, in which respect also it is to bee marked, that shee is not resembled, neither to the night, nor to the dawning of the day, or day bzeake, but euen to the glozpe and beauty of the morning it selfe. *Fayre as the moone*, v3, in her full, or moste glorious shew, at which time shee seemeth a very beautifull and fayre creature indeed. *Pure as the sunne*, We meaneth not onely simply, and of it selfe, as the sunne hath not her light from any other, but glorious also and full of wonderful maiesty: so in Christes transfiguration it is sayde, that his face did shine as the sunne. Math. 17. 2. and Reuel. 1. 16. it is sayd, that his face shonne, as y sun shineth in his strength. In a word vnder these speeches, the holy Ghost woulde not onely note the growth of y church, by comparing it to the morning, but the excellency & glozpe of it, by resembling it to the moone, yea to the sunne, the most excellent and glorious of all the heauenlye creatures that we doe beholde. *And terrible as an armie with many ensignes*. This is largely ex-



pounded before in the first verse of this chapter.  
 Ver. 8. *I came down to the fair dressed garden.* Many turn it *the garden of nuts*, with what reason let the see. This rather standeth both w<sup>th</sup> the etymology of y<sup>e</sup> hebrue word (as good expositors note) & also more agreeth with the circumstance of the place, because afterwarde he mentioneth vines pōgranates & such like, with which mē are wōt to plant their gardens, & not w<sup>th</sup> nut trees, which besides y<sup>e</sup> they are cōmō, & euery wher to be had are of no precious accōat or estimation. I omit y<sup>e</sup> mystical reasons y<sup>e</sup> the iewes alledge, why they thēselues shold be cōpared to nuts, as ful of childish toys and conceites. No doubt but for the clearing of the sense, this is to bee noted, as before, that heere beginning the seconde parte of the chapter, in which Chrīste laboureth to comfort his church, he sayth, that he did not of lothsomnesse or w<sup>th</sup>ath, depart from her, but rather of a very earnest desire that he had to finish y<sup>e</sup> same most holy marriage, & that therefore indeede hee went away for a while, y<sup>e</sup> so he might be y<sup>e</sup> more assured of the time. And in y<sup>e</sup> he resembleth the church to a *fayre dressed garden*: he speaketh after the maner of mē, who in y<sup>e</sup> beginning of y<sup>e</sup> spring prune, purge & dresse ther gardens, & orchards, y<sup>e</sup> so it may bear more fruit: & when he saith, he cāe down to the same, he speaketh y<sup>e</sup> also according to y<sup>e</sup> maner of men, who in the summer time come to see how their hād<sup>y</sup> works thriue and prosper: so y<sup>e</sup> al is as much q.d. Thou shouldest not haue bene

bin dismaide. (O church) y I departed fro thee,  
 for therein I dealt but with thee, as good garde-  
 ners & vine-dressers deal w their orchards, gar-  
 dens & vineyards, who coming (perhaps before y  
 time of fruit) to look for fruit & finding none, de-  
 part, not for euer, but til another more conueniēt  
 season, when they may receiue fruit. And besides  
 y this agreeth wel w christs purpose. q.d. think  
 not not y I wil any more lose my labour & cost,  
 bestowed vpon thee, then owners of their gardēns  
 & orchards, y words folowing also in this ver. do  
 help to strengthen & uphold this sense. *To behold  
 the green plants of the vally, y is, things newly plā  
 ted & set, & to see also how they did thriue & grow*  
 & he vseth y word *vally*, which in y hebrue tong,  
 signifieth both a riuer & a brooke, & a vally also,  
 thorow which a riuer or brook, did or might run  
 because men commōly plant ther, as which they  
 take to be more plētiful & fruitful. *To see whither  
 the vine florished, & the pomgranates budded.* By 2.  
 wordes he meaneth one thing, namely, y as men  
 look not onely to see the growth of their grists  
 & plants: but also their fruits, whither they were  
 then ripe: so he did wait, whether y time appoin-  
 ted for y marriage were come, wherof also he had  
 forerunning signes, euen as the flourishing of y  
 vine, & budding of pomgranates, were tokens of  
 y spring past, & of the sommer coming on. See  
 for this purpose cap. 7. 3. of this book. Which or-  
 der & course our sauior him self obserueth, Mat.  
 24. 32. see also for this end & purpose. Isa. 5. 1. 2



Vers. 9 *When I perceined not these things.* Uz,  
 The Vine to flourish, the Pomgranate to bud,  
 &c. Which are mentioned ver. 8. meaning ther-  
 by, that when he perceined the time of the ma-  
 riage was not yet come, as men know y<sup>e</sup> summer  
 is not come, when these thinges sprout not out:  
 to which also may be added, that when hee per-  
 ceined, howe greivously the church tooke his  
 absence then. *My soule*, my leuing affection and  
 tender hart: for now hee goeth about to declare,  
 what counsell hee tooke, when he perceined that  
 the long looked for time of marriage was not yet  
 come, namely that he made great hast backe a-  
 gaine as it were, to comfort his Church, which  
 he expresseth by the metaphors following. *Set*  
*mee upon the chariots*, that is, peelded mee good  
 and sure meanes to bee caried: neither doth hee  
 onely note hereby, the meanes of his comming  
 to the Church, but in the wordes following, the  
 speede that he made. *Of my free people*: q.d. As  
 they they that be willing and free hearted peo-  
 ple, do the things that they doe cheerefully, and  
 therefore also with more expedition and speede  
 then others: so came I cheerefully, and with a  
 readye minde, after I had once resolved vpon  
 the matter, to see & comfort the church, for this  
 free harted and willing people, see. *Psal. 110.3*  
 I know other giue other sences of these words,  
 but me thinketh this is moste plaine and sim-  
 ple. So that I sayd: As befoze hee had declared his  
 pur-

purpose and resolution of his returning to the church, to the great comfort of the same: so now hee sheweth what hee spake when hee came to her.

Verse. 10 *Returne, returne.* These are the wordes of Christe vnto the Church, who in seeking of him, had as a man wold say, gone beyond him. And this calling of her backe again, is expressed vnto vs vnder the similitude of an earthly man, who as it were a farre off, whooteth and shouteth euen as lowd as he can, by wordes and speech, to bring such back, as wander out of the right way. *O Shulamite.* No doubt but vnder this terme, hee meaneth the church: which some thinke signifieth, made mosse perfect, thozough the eternall purpose and calling of her, by God to himselfe. He thinketh also it may be deriued of Salem, by which name Hierusalem was called in former time as appeareth. See Psal. 76. 2. Genl. 14. 18. Heb. 7. 7. 1. 2. and though perhaps it may rather bee sayde Schelemite, than Schulamite, yet it may be of another forme, as in the scripture we reade Schunanite of Schomem, 2. King. 4. 8. 12. And the rather I would referre it to Hierusalem, because that worde is often vsed in the scripture for the church it self. *Returne, returne.* This is no vayne repetition, but profitable to expresse Christes earnestnesse and vehement loue twardes the Church, and the saluation thereof, as also to note, howe hard-  
ly



ly, euen þ church it selfe is reclaimed from strai-  
 ping, y must haue so many & so earnest cals to pul  
 her back. *That we may behold thee.* Chzist speaketh  
 this in his owne name, & the name of his friends  
 whom he had mentioned verse. 9. befoze : for hee  
 woulde haue them also to bec partakers, of the  
 beauty and glozy of the church, this beeing spo-  
 ken also according to earthlye customes, as the  
 bydegrome hath his friends, whō he wold make  
 partakers of the glozy of his Byde, so the byd  
 hath hers, whō she wold be glad to haue behol-  
 ders of hir excellency & glozy likewise. The  
 bydes friends may be sayd to be all y sound par-  
 ticular mēbers of the church whom shee wouide  
 gladly haue not onely to behold, but to be parta-  
 kers of the maiesty and magnificence of Chzist  
 her head and spouse. The Bydgromes friendes  
 maye be sayde to bee the same, not that they are  
 friendes to Chziste oz his churche of nature, but  
 by grace, whome he woulde haue to beholde the  
 infinite riches, and inwarde beauty of his church,  
 that they might in the holy loue of the same, liue  
 and dye therein. Others thinke the friendes of  
 Chzist to be the holy angels, but me thinketh the  
 former shoulde bee better, because Chziste saith  
 Iohn. 15. 14. 15. that the faithful are his friends.  
*What shall you see in that Shulamite?* Chzist tur-  
 neth his speech vnto his friends, by asking of  
 whom this question, he mindeth not to bewraye  
 in him selfe anye ignozaunce, oz doubting of the  
 great graces, that were to bee founde in the  
 Church

Church: but the rather thereby to stirre them  
 up, to bee faythfull beholders and witnesses of  
 that great glozpe, which is in the church, and  
 which hee coulde not otherwise expresse, but by  
 a wondrous demaund made of it. See verse 7.  
 of this chapter. *Euen as a company of tentes.* It  
 is an aunswere to the former question: which  
 whether Christ make or his friendes, we will  
 not stand much vpon, though we rather thincke,  
 that as Christ propounded the question, so hee  
 was beste able for his skill, as beeing best ac-  
 quainted with the graces of the church, and rea-  
 diest also for his good will to aunswere, and sa-  
 tisfie the same. The meaning is to set out the  
 excellent order, glozpe, and power of the church,  
 comparing the same to a comely order of pit-  
 ching of tentes, & innumerable & inuincible peo-  
 ple in the same: others turne it as *h* company of  
 Mahanaim: q. d. you see how glorious the church  
 it selfe is, by *h* which hath beene spoken before,  
 but if you woulde beholde with what a notable  
 troupe it is accompanied, you shall see well to cal  
 to mind that notable number, and that same ioy-  
 ful day also, wherein the people returning to Da-  
 uid did receiue him with *h* great ioye & cōfort of  
 them all, as he did comfortably entertaine them,  
 and all this was done at Mahanaim, as appea-  
 reth 2. Samuel. 19. but I leaue it to the godlye  
 to approue, wether hee liketh and listeth to re-  
 ceiue: in truth they both tend to one end.

Verse 11. *Oh howe beautifull are thy feete!*

Christ



Christ reioyceth at this comming of the church,  
 nigh vnto him, and his approaching to her, euen  
 as one, that would say to his freend, whome hee  
 hath not seen of a long season. O howe good and  
 excellent are these feete of thine, that broughte  
 vs now at the length to the beholding one of a-  
 nother. For the phrase, see *Isai. 52.7.* also *Rom.*  
*10.15.* And heere hee beginneth in a liuely de-  
 scriptiō to commend the church, in euery parti-  
 cular member, euen as a man woulde say, from  
 the sole of the foote, to the top of the heade. *With*  
*these shewes,* which thou meanest, and which no  
 doubt Christe as a loue-token bestowed vpon  
 her. This may be referred, eyther to the mini-  
 sters of the word, or else to the sound affections  
 of the Church, which are sometimes signified by  
*Feete.* as *Eccles. 4.17.* or to the good workes,  
 which the church is inabled to perform through  
 Christe. *O thou Daughter of the Prince,* That  
 is, thou most noble and excellent Damoysel, who  
 art as it were sprung from a moste famous and  
 honourable stocke: Thus Christ compareth the  
 church to such, because such eyther are or  
 shoulde bee according to their highe place,  
 more excellent, then those of more base conditi-  
 on. And thus wee see, that the Church is tho-  
 rough Christe become the Daughter of God  
 almighty, who gouerneth the whole earth, and  
 who maketh her famous, noble and glorious, by  
 the giftes and graces of his holye spirite be-  
 stow-

flowed vppon her. *The ioynts of thy thies.* From  
 h̄ feet he ascendeth vppward, meaning as it may  
 appeare by that which followeth, that they  
 were very cunningly and artificially made. We  
 muste imagine heere nothinge but spirituall,  
 namely, that there was & is a most cunning fra-  
 ming and making of the whole churche, and  
 all the partes of the same, euery part hauing in  
 it, comelinesse, beauty, glozpe, strength. Other  
 turne it thus: *the compassing of thy thyes,* Mea-  
 ning therby ȳ girdle wherwith she was girded,  
 which they did vse to weare in old time, lower  
 by much then we do, euen vpon their thighes, as  
 it should seeme, *Psal. 45. 3* Or about the Loyns,  
 as *Isa. 3. 4.* But I thinke that the former (so  
 it bee soberly and chastly read and regarded,)  
 is better and cometh neerer to the purpose of  
 Christe, who maketh heere as it were a speciall  
 enumeration or recital of ȳ parts of the church,  
*Are like Iewelles,* That is, very fine and costly: if  
 wee reade it as referring it to the girdle, which  
 in deed Bydes were wont, and are yet accusto-  
 med to weare, very sumptuous and fine: other-  
 wise neat and comely, if we referre it to the  
 thighes, *The worke of the hand of a cunning work-  
 man.* This is added to note the excellencye:  
 q.d. moste workmanly or cunninglye made, e-  
 uen like vnto iewelles that haue the moste cun-  
 ninge and curious workmanshippe bestowed  
 vppon them that canne bee. Some vnderstande  
 this



this of that spirituall begettinge of childezen, which the church continuallye bringeth forth vnto Christe by the ministry of the worde, and working of the spirite, but I rather referre it to the strength, beauty, & comelinesse of y<sup>e</sup> church it selfe, & the particuler members thereof.

Verse, 12 *Thy nauell is as a round cup.* That is very comely and bewtiful to the shew, as we see globe glasses, or standing cups, made after y<sup>e</sup> fashion are. *It shall not want liquor:* q. d. it shal alwaies be plentiful as a cup y<sup>e</sup> is full to the top, see Psal. 23. 5. Some read it thus, *Let not the liquor thereof fail*, as though in earnest affection he had cried out or wished rather, y<sup>e</sup> the womb of y<sup>e</sup> church compared to a round cup (in which similitude he persisteth stil) might neuer haue bin decayed, or consumed rather, but might alwaies haue bene as the poore widowes pitcher of oyle mentioned 1. King. 4. 2. 3. But mee thinketh the other is more simple. *Thy belly is as a heape of wheate*, that is, most fruitfull & abundant, hauing great store like a wheat heape. *Compassed about with lillies:* q. d. Besides y<sup>e</sup> it is fruitfull, it smelleth well and is most sweete, as those places and things are, y<sup>e</sup> are beset with Lillies. There is ment vnder all this, the great fruitfulnessse of the church, and y<sup>e</sup> plenty of Gods graces vpon the same, furnishing it, not onely with abundance of waters, which in those hot cuntries were much drunke and very scarce, but euen with aboundaunce of verye  
neces

necessary and sweete foode, meant by wheat set about with lillies: all which Christ setteth forth here, not only to expresse his own loue towards the church, but as we haue sayd befoze, to draw on other men to do the like.

Verse 13. *Thy two breastes are like two young roes*, that is, fresh and lusty, whose milke is not consumed with age or yeares. *That are the Twine of a roebuck*, that is, they are equall, and euen one of them is not greater then another. Equalitye in womens breastes, that is to say, when one of them exceedeth not another in greatnesse, is a thing much set by amongst men, and it is a comeliness to women them selues: let vs remooue hence all earthly thoughtes, and applye this humaine similitude, to spirituall thinges. See the words of this vers also expounded befoze, cap. 4. 5. wher ther is but very litle differēce in words, & in sense none at al, Christ vsing y<sup>e</sup> same ther as here, in the cōmendation of his church, sauing y<sup>e</sup> he descendeth frō y<sup>e</sup> highest to the lowest parts, whereas here keeping another course, he ascendeth from the lowest to the highest.

Ver. 14. *Thy neck is like a tower of iuory*. By cōparing it to a tower, he meaneth y<sup>e</sup> it was strait & vpzight: & by saying it was of iuory, he meneth y<sup>e</sup> it was most white, & pure. Befoze cha. 4. ver. 4 he cōpared it to the towre of David built for defence, ther cōmēding it for y<sup>e</sup> strēgth therof, & here resēbling it to iuory, he cōmēdeth y<sup>e</sup> beauty of it.

Some



Some vnderstand hereby the Preachers of the word, who indeed are aloft in the church, and are in the same instead of watch towres, or towres of defence, they beeing of notable equalitie, and wonderfull conoord among them selues, in whose doctrine also, there is nothing but that, which is vpight and euen, nothing but that which is well polished, and nothing but that which is sweet and pleasaunt. Some think, that amongst other notable workes which Solomon made, he builded a towre of Iuoye, and that hee shoulde resemble the church thereto in this verse. But for as much as y standeth, vppon no ground of the word, and it seemeth in reason impossible, for where shoulde men prouide so much iuoye, I rather approue of the former sense. *Thine eyes are like the fishpooles in Heshbon, by the gate of Bathrabbim.* In that he resembleth the eyes of the church, to fishpooles, yea to the the fishpooles in Heshbon, he doth not onely note out the pleasauntnesse of the same, as in respect of the colour and beautye, but also commendeth them for the necessarie vse of them, euen as fishpooles or pleasaunt waters were in those hot and drye countries. For Heshbon was a citie beyonde Iordan, in the country of Sihon king of the Amorites, wherein Sihon him selfe raygned as appeareth. Iosh. 9. 10. Also Iosh. 13. 10. 21. And in that he addeth *by the gate of Bathrabbim*, which should seeme to be some of the gates of Heshbon.

and

and is put downe for the more certaintye of the thing, I suppose that thereby hee meaneth the multitude that shoulde repayre to the church, euen as great numbers came to those fish ponde, which yet I am more confirmed in, because hee vseth the worde *gate*, alluding no doubt to the custome vled in those dayes both of the Iudges and people, who did sit in the gates, and repayred thither for iudgement, as appeareth in many places of scripture. Others read it otherwise, but for as much as in other places of this chapter, and namely vers. 1, he resembleth the church to certaine beautifull places, yea and in the ende of this verse also he doth the like, I see no reason, why we shoulde leaue this reading or sense, specially seeing it is very fitt for the place, and standeth wel with the proportion of sayth. Some vnderstand by the *eyes* and *fishpoules*, the Doctors of the church, who are sayde to be *eyes*, because they looke to the guiding and conducting of the rest, and *fishpoules*, to whome people may repayre to fetch aboundance of water, yea who shoulde bring out of their treasures, both olde and new thinges. See math. 13.52. *Thy nose is like the tower of Lebanon.* By the *tower of Lebanon*, I suppose hee meaneth that towre that Salomon built in that house, which he builded in the forest of Lebanon, of which we reade a large description. 1. King, 7.2.3, &c. And the *nose* of the church is compared vnto that towre, because it

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was



was fayre and beautiful as it: because also it was  
 straight, and of equall proportion, like the towre  
 for straightnes: and good proportion in noses, is  
 a good grace of comelines, euen to the counte-  
 nance, *That looketh vpon the face of Damasec.* He  
 meaneth not as some haue fantastically imagy-  
 ned, that from Solomons towre, men might be-  
 hold the citie of Damascus in Syria, but that  
 Lebanon it selfe, and therfore the house & towre  
 builded there, lay as it were ouer against Dama-  
 sec, or Damascus, the holy Ghost vsing this dis-  
 cription heere not so much for anye mysterye, as  
 some imagine, and specially the Iewish rabbins,  
 as to note the certainty of the former things, v3,  
 that he speaketh not of an vncertaine, or of an  
 vnknoyn thing, for Lebanon, Damascus; and o-  
 ther places, were of common fame and notice.  
 By the *nose*, some vnderstande as befoze by the  
*eyes*, the ministers of the word: which we should  
 not think straunge, because that they are resem-  
 bled to these sundry thinges, by reason of sundry  
 parts of their offices, as beeing eyes to looke to  
 them, noses, euen after a sort, to smell and pro-  
 uide for them, sweete and pleasaunt thinges, &c.  
 And one thing moze is to be marked here, that in  
 these commendations & praises attributed to the  
 church, the holy Ghost chose to compare and re-  
 semble her, by suche places of the lande of Iuda  
 and Israell, as had some excellent and notable  
 thing in them, that so the comparisons expres-  
 sing

ling her beauty, might be the more excellent, and her glozpe resembled by the same, the greater: and therefore also we should not thinke them either hard or straunge: to which also we may add, that euen to this ende likewise, he taketh vpon and laieth out the affections of louers, who chose for the expressing of their affections, towards their louers and friendes, great and excellent things, as who would say, that they are of mind, that the beauty & good qualities of such as they affect, can neuer be sufficientlve commended or set forth.

Verl. 15, *Thy head vpon thee*, that is, that which is vpon thy head, meaning thereby, either the hayre of the head, or some kind of precious tyre or ornament, woꝛne vpon the head. *is as Carmell.* This was the name of a very high mountaine in Phenicia. Now because that this was more fruitfull (for the woꝛde commonly is taken for a place full of pastures, set also with trees, whereof it is lykely too, that this place had his name) hee doth therefore resemble the heade of the Church, (which indeed properly is Christe himselfe, Ephes. 1. 22): or it maye bee heere vled, for the graces, wherewith hee hath adozned the Church, to Carmell: which as it is excellent for the heyght, so are the graces bestowed vpon the Church: and as it is a verye suitefull and plentifull place, so are the graces of God



in great aboundaunce powred forth vpon the church. Others read it thus, is as scarlet, meaning costly and full of maiesty, as that colour is, but mee thinketh the other shoulde bee more simple, both because Chyriste had compared the church to places before, and also because immediately after hee maketh mention of purple, which some thincke doth not much differ from scarlet, many affirming scarlet, to be a kinde of purple, in which respect also they reconcile the Euangelistes: Math. Affirming chap. 27. 28. that they put vpon Chyrist a scarlet robe, & Iohn chap. 19. 2. as also Mar. 15. 17. calling it a purple, or a purple garment. *And the bush of thy head is as purple*, that is costly and deare, as which did not belong to anye, but mightye men and Magistrates, see Luk. 16. 19. also Daniel. 5. 16. which no doubt also they did wear as an attyre of great comelinesse and beauty. By *bush* or *lockes of the head*. the holye Ghoste meaneth the multitude or number of faithfull and beleeuing people, as by resembling the same vnto purple, hee meaneth the glozy and comelinesse thereof, when they are decked with the ritches of Gods graces. *The king may be tied in the rafters*, q.d. There is no king in the world so glorious, or maiestical, that could if he did beholde thee with a right eye, be satisfied with the sight of this thy great glozpe, but beeing perled, and as it were amazed thereat, should still be held, and bound as it were, with  
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a continuall desire to looke vpon thee, so highlye woulde hee esteeme thy great glozpe, before his owne, and all the glozpe of the world els. That which we turne *rafters* here, other some turne *galleries*, and some one thing, some an other, by reason of the doubtful signification of the word, but the sense commeth all to one end: q.d. as a great personage, beholding the beautifullest house in the worlde, woulde after a sort wishe as it were, that he might be tyed to the rafters, beames, galleries, &c. of such gallant places, that so as it were, by his continuall abode there, he might be satisfied with the sight thereof: so there is not the mightiest Prince in the world, but if he did looke vpon the beautye of the church, with the eye of fayth, he would desire to be bound to anye part or peece of it, though it were neuer so base, that so he might continually looke vpon the inward and spirituall beautye thereof. See this performed by David. *Psalm. 27. 4.* Also *Psalm. 84.* thorough out.

Verse 16. *How fayre art thou?* As before verse 11. when he begun to commend the church in her seuerall partes, hee had vsed a vehement exclamation, thereby to set out, both his great loue and liking of them and the excellency thereof: so hauing finished that particular prayse, and beginning heere generallye to commend her, he vseth the like: q.d. Thou art so beautifull and fayre, both in euery part of thee, and in the whol,



that I know not what words to vse to expresse y<sup>e</sup> same, neither in deed cā it be sufficiētly declared. *And how pleasant art thou*, y<sup>e</sup> word also signifieth sweet, as wel as pleasānt he meaneth nothing els but y<sup>e</sup> she was wholly & altogether delightfull. O my loue, that is, thou whome I loue, or y<sup>e</sup> that art beloued, the substantiue for the adiectiue; to note both the exceeding great loue of Christ towards her, as also the good graces and partes in her to moue loue and affection in others to her. So Galath. 3. 13. Christe is called a curse for vs: and the church giueth this title of loue to Christ before. chap. 2. 7. *In these pleasures*, v<sup>z</sup>, reckoned vp before in her particular commendation. The meaning of Christe is, that the church her selfe wholly, and euerye part and peece of her, togeather with all her ornaments and attyres, or what former did generally or particularlye belong vnto her, was glorious, excellent, sweet, pleasaunt, beautifull, comely, delightfull, &c.

Vers. 17. *This thy stature*, v<sup>z</sup>, which hath been before described particularly, & by peccemeale. *Is like a palme tree*, that is, freshe and flourishing, and standeth vpright, yea notwithstanding all y<sup>e</sup> weight that is layd vpon it, the waight it selfe being remoued, it standeth straight again as before. For this we know, both by experience and the wyrringes of authors, that haue vndertaken to declare the natures of thinges, is the nature of the palme tree: so that in resembling the state of the church, to a Palme tree, she meaneth that  
it

it is straight and vpright ( which also is commendable in womankind) and that notwithstanding affliction, she still lifteth vp her selfe. So that he meaneth in a word, y the church was of a most strong & streight bodye. See Psal. 92. 12. Also if any list to read of the nature of the palme tree, looke vpon *Aul. Gell. lib. 3. Host. Attic. Also Problem. Arist. & others.* And thy brestes like clusters, v3. of grapes, meaning by this manner of speech that shee had most comely, most firme, and moste plentifull brestes, as those clusters of grapes, that are thicke set with grapes, are indeed. If we vnderstande by the *breasts* heere as before chap. 4. 5. the two testaments, they are clusters of grapes indeed, both to alay hunger, and to slake thirst, yea they are both meat & drinck vnto vs, & y not only to vphold vs, in som deformed or weak estate, during this life, but also to make vs comely, beutiful, and strōg, to liue y life of God here, y afterwards we may liue eternally in y heuēs.

Verse. 18. *I say.* Here beginneth y third part of the chap. which is also the lasse part of Christs speech vnto his church, as we haue shewd before, & containeth in it a certaine promise of such duties, as Christ will performe vnto his church, til the mariage day come, & also a repetition of such effects & fruits, as Christ shall receiue from the church. And there is in this word *I say* a vehemēcy, cōtaining as it were, in it a graue sentēce: q. d. I giue thee my promise, & looke what I promise thee, I wil perform. *I wil go vp into the palmetree.*



He meaneth by this speech, that he will bee present with his church, whom befoze verse 17. he had resembled to a palme tree. *I will take holde of her bowes*: hee meaneth by this speech, that hee will purge it, and so not onelye perceiue, but receaue notable fruites of her, euen as in Palme trees the tender bzaunches, are specially pruned and trimmed, because that they yeelde flowres and Buds for fruite. By which it should seeme, they were not such trees as ours are. He that list to read more then this, ouer and beside all that which is spoken befoze, let him see *Plinie lib. 13. cap. 4* Other some also affirming, that they beare a certayne fruite, both pleasaunt and profitable which we call Dates. and of this mind are manye, wryting of the nature of Plantes and trees, both olde and new, and particularlye *Dodineus*. And by the worde which is turned heere *bowes*, which properlye signifieth the highest bowes in the tree, and is not vled in any other place of the old Testament but heere, this may yet appeare, because the palme tree, that the Philosophers wryte of, doth at the toppe, send forth such long bowes, and there it is also, whereas (they report) the fruite it selfe groweth. In summe, this is Christs meaning, that ioyning him selfe vnto the church, and beeing present with her, he will doe it to this ende, that hee mape see, how they thriue in the fruites, that is, in the graces and blessings he hath bestowed vpon them, and that  
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he may gather the same, and so enjoy them, and be as it were, partaker of them. *Thy breasts shall now be*, q. d. whatsoever they haue beene heretofore to me (and yet we may not thinke, but y<sup>e</sup> the Lorde hath alwaies graciously regarded his church) now at this time, and for euer hereafter they shall be delightfull and pleasant vnto me: and that he meaneth by the wordes following, *Like the clusters of the vine*, See for this, ver. 17 *And the saour of thy nostrells*, that is, the breath that commeth from thee *Like apples*, that is, like sweete and pleasaunt smells, that come from apples: see before chap. 2. 5. By all which wee must note, that Christ doth not onely mean to deliuer vnto his church, the comfort of his continuall presence, but withall to note the effectes of the same, because where Christ is indeede he is not in vaine: q. d. I will not onely be present with thee, satisfying my selfe as it were in thy breasts and beauty, and delighting in thy loue continually. *Prou. 5. 19*. But also I will make thee strong, fresh, liuely, yea sweet and pleasant to all such as shall come vnto thee, by meanes of such graces, as I shall indue thee withall, and to the same end, tend the words of the verse following.

Verse. 19. *And the rooffe of thy mouth*, v<sup>z</sup>, shall now be both vnto mee and others, bee like the best Wine, v<sup>z</sup>, both for colour, strength, taste, & sweetness, for all these concur together in wine, meaning



ning that it shall smel well, and be most sweete, and mighty in operation: to which end, namelpe the commending of the Wine for the goodnesse thereof, tend al the words following, *which goeth straight to my welbeloued, q.d.* It is such excellēt wine, as I woulde wish it, or send it euen to the dearest and best freend I haue, euen to her that I loue, as my self, if not before my self. *And causeth the lips of the ancient to speake.* Another commendation of the wine. Old folks many times be dull and heauy of speeche, but this wine hath suche force in it, that it will euen open their mouths, and cause them vtter a voice as a man would say, whether they will or no. The worde that is here turned *Ancients*, may also in the hebrue tong, be deriued frō a worde that signifieth to sleepe: q.d. the wine is so strong, that it stirreth vp the heauy senses, and doth after a sort as it were, refresh the mind, in so much that it maketh them that sleepe to speak. Which manner of speeche, though, as we respect the similitude, it may seeme hiperbolicall, or verye excessiue, yea, more then true, yet if wee respect the spirituall meaning we shall finde it is the trueth it selfe: For what is Chrisses purpose heere, but amongst other Graces giuen to the Church, to shewe, that this is one excellent, that hee will indue her with suche power, and delightfulness of speeche, (which hee vnderstandeth by *Roofe of the monthes*, because with

without it nothing canne bee vttered, it beeing one of the principall instrumentes of nature, giuen vs to frame our voyce by, see Chap 5. 15) y it shal euen as it were raise vp men, not only fro natural sleep, but from y sleep & death of sin, see Ioh. 5. 21. 25. This being perfourmed specially by the preaching of the gospel, which is the power of God to saluation, to all that beleue. Romans 1. 16. and is not mortall, but immortal seede. 1. Peter. 1. 23. By which wee are quickened and rayled vppe together, and made to sit togeather in the Heauenlye places in Christe Iesus. Ephe. 2. 1. 6. &c.

Verse. 1. Dothe teache vs that there are many thinges in the Churche, that may make vs in an vnfeigned affection to loue and to like the same, as the spiritual & inward glozy, beauty and comelines thereof. Yea, it sheweth vs y the Lord hath furnished the same with maiestye and might, not only for y comfort and defence of the sound members thereof, but also both for the correcting of such as wold be straying and straggling from that same holy fellowship, as also for the withstanding and ouercomming, of such as wold without assault annoy the same. O the deepnes of the riches both of the wisdom & mercy of God: of his mercy towards his own sonnes and seruantes, and of his wisdom, in intrapping the vngodly in his own subtilties and force. If the Churche hadde beene beautifull and amiable onely, howesoever many of her owne children might



might in a reuerent regard of her, haue dutifully behaued them selues towards her: yet some Nimrodes of the earth, woulde haue supposed, with their giantlike force, to haue defleured and defaced her, but the Lorde hath gratiouſlye prouided meanes againſte both extreames, that as there is in her many thinges to moue her vnfained friendes to loue and like her, ſo there is alſo many thinges in her againe, to terrifie either her counterfeited friendes, or her open and knowne enemies.

Verſe. 2. Teacheth vs in Chriſtes example ſpeaking comfortablie to the church diſtreſſed, not onely his great loue towards the ſame, who as a man woulde ſaye, can not endure the heauineſſe and grieve thereof, which ought to bee no ſmall conſolation to the church, and the particular members therof, ſith he that is both able and willing to helpe them, doth pity their caſe. (See Heb. 2. 17. 18): but alſo teacheth vs kindneſſe of hart, and tenderneſſe of affection, towards the afflicted, for which ſee Rom. 12. 15. 16. yea to vſe comfortable ſpeeches, towards thoſe that are diſtreſſed. See Iſaiah 40. 1. 2. &c. leaſt otherwiſe we adding bitterneſſe of wordes to grieve and anguiſh, eyther of the body, or mind or both, we doe not onely adde to their affliction, but to our owne tranſgreſſion alſo, the Lorde condemning vs iuſtly, not onely for hardneſſe of hart, but for churlish wordes alſo.

Verſ. 3.

Verse. 3. Teacheth, that the often repetition of one, & the self same thing in the word of God, is not only idle or superfluous, as some curious ears deeme, but profitable, pleasaunt, and altogether necessary, whether we respect the Lord himself, who therby testifieth the wonderful hunger and thirst as it were, that he hath of our saluation, while hee doth so often vrge it vpon vs, or we regarde our selues, who are not onely heauie to learne good thinges, but dull and slow of hart to beleue the same, and maruailously backward to performe them, or consider the posterity, who by that meanes are put in minde, of their owne corruption to good thinges, which also maye mooue them, more and more to fight against the same. See for this doctrine, and the prooffe thereof. Phillip. 3. 1. Also 2. Pet. 1. 12. where he sayth, that though they haue knowledge, and be established in the present truth, yet hee will not be negligent, to put them alwayes in remembrance thereof.

Verse. 4. Is no warrant for women, to lay out their lockes, howsoever some out of this place, and such like, haue gone about to iustifie it. First because that this is to be spiritually vnderstood, and not in the letter, and therefore they do iniury so to abuse the word. Secondly, because the holy Ghost hath condemned it in the new testament, as 1. Timothy. 2. 9. where he condemneth broyled hayre: as also 1. Pet. 3. 3. where the self  
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same thing is forbidden, but especially 1. Cor. 11. where he will haue a woman eyther to couer or hide her haire, or else if shee graunte not that, to yeelde to this, to haue it shorn or cut off. And thirdly, because the manner of laying out of hayre in those daies, was much more modest, or at leaste nothing so garishe, as it is now. And therefore comparing vnequall thinges together, they must learne to conforme them selues, to the sobrietye and modestye of holy matrons, and suche as haue vnfeinedly professed godliness.

Vers. 5.6. Teacheth vs, that the inward glory and beauty of the church, is highly to be preferred, before all the outward pompe and glittering of the world whatsoeuer: for the outward thinges, bee not onely transitory and vaine, but many times are baits layde by Sinne and Satan, both to deceiue vs in this life, and to destroy vs in the life to come: whereas the glory of the church, is not onely pleasaunt and profitable for this present world, giuing vs directions also howe to walke in the same, both towardes God and men, but an instrument and a meane, to bring vs to the hauen of Heauen, and euertlasting blessednesse at the last, Godliness it selfe being profitable vnto all thinges, and hauing the promise of the life presente, and of that that is to come. 1. Tim. 4.8. By this also wee maye see, that the Church it selfe is to be  
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discerned, by better eyes then these of the body, yea, by better iudgemente then the lighte of reason. For if our reason not reformed bee enemye generallye to all religion, why not also to the Church it selfe, the mother and Nurse of all sounde Faythe: and that is it also wee saye in the Confession of our fayth, that we beleue there is a holye Uniuersall Church, which is the compayne of all Gods elect, which also is sometymes Visible, and yet then rather to bee discerned, as in respecte of vs, by the eye of a sounde Faythe, and yet in respect of it selfe, by the holye exercises thereof, as the Worde, Sacramentes, and Discipline, than by antiquitye, Uniuersalitye &c. Or anye other Marke which the Papysses canne giue. Lastlye, wee learne by the same Verses, that the **LORDE** will haue euen the myghtiest of the People, that shall submitte themselves vnto the **CHURCH**, and highlye extoll and commend the same. See **Isaiah**. Chapter 60. Verse 10. Also Chapter 49. Verse 23. Wherein also **GOD** prouideth, as on the one syde for the comfozte of his owne, while hee giueth them Kinges and Magystrates, not onelye to mayntayne them, but also to professe the Truethe togeather, with them for their better incouragemente: So on the other syde hee meeteth with the mallice of the wicked, who manye tymes spare



spare not to thinke, but to speake also, that the Church is but the raking of the earth, and the off-scour of the whole world, which yet appeareth false by this practise of the Lorde.

Vers 7. Doth not onely set out the inwarde glory and beauty of the church, vnder many excellent earthly similitudes and comparisons all which shold make vs as it were inamored with the sound and holy loue thereof. but also sheweth the glory and excellency of it to be so great, that it cannot wel be either resembled by any thing but in part, or expessed by wordes but in part. And therefore we may see: that they are fowlye out of the way, that either conceiue basely of the church, or speake contemptuously of it, as a number of prophane people do, who going no further then their outward eye, or carnall reason, will leade, do with Esau preferre base and contemptible things, before the glory and beauty of the whole earth. See Isaiah. 62.7.

Vers. 8. Teacheth vs not only Christs great care towards the church, he dressing it and pruning it, as a good husbando doth his Orchard & garden, of which our sauiour himselte saith, that the father purgeth euery bzaunche that beareth fruite, that so it may bring forth moze fruite. John. 15. 2. By which also wee maye see, that the Church without Gods manuring and husbanding of it, yeeldeth not, nor bringeth forth fruite: See 1. Corin. 3. 6. 7. 8. 9: But also  
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that he will come to visite the vine, that his own hand hath planted, and to see what fruite it beareth. *Isaiah. 5. 1. 2. &c.* And that therefore the church had need alwayes to be fruitfull, not onely because the Lord will certainly come, but because he will come sodainely. See *Math. 25.* in the parable of the virgins, and specially vers. 13. Also *Math. 24.* verse. 44: and so forwarde to the end of the chapter.

Vers. 9. Amongst other thinges, deliuereth vnto vs this doctrine, that in all duties that we are to performe, whether we respect God or men, we should alwaies do the thinges that we doe, willingly and cheerefully. The Lord was well acquainted with the dulnesse and lumpishnesse of our hartes, which maketh him so often in his worde to vrge this, and we know amongst men, how slenderly we regarde those thinges that are done for vs, yea though they be done for vs, with an heauie and unwilling minde, many men wishing that such vnchearefull doers, should rather surcease doing, then performe the same. But specially before God, this is a foule fault, as we maye perceiue by manye places of scripture, and particularly in that the Lord appointeth a free will offering by his law. See *Leuit. 22. 23. Exodus. 35. 5. 29.* Also *Exod. 25. 2.* Also *2. Cor. 8. 3. 12.* and many other places where he requireth cheerefulnesse of vs.

Vers. 10. Where Christ so earnestly seeketh  
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the conuersion of his Church, and laboureth in the spirite of gentlenesse, not onely to reclaime, but also to receiue the same, after hir erroꝝ to fauour, we do not only see the great and tender loue of our Sauoure to penitent sinners, who sayth, Come vnto me all ye that labour & be heauy laden, and I will refresh you, Math. 11. 28. And who also therfoze came into the world, that hee might saue sinners, yea, the cheefest of sinners. 1. Tim. 1. 15. But also he by his owne example teacheth vs, in the spirite of loue, to restore such as are fallen Galath. 6. 1. and to labour their conuersion, vnlesse they bee hardened in their iniquities, rather by meeknesse then by extremity, and ouer hard handling of them. But as this belongeth vnto all generally, so doth it particularly concerne the Church gouernozs, and amongst them, especiall ye the ministers, who of calling and conscience ought to doe it. Luke. 15. 4. 1. &c. Also Ezech. 34. 4. &c.

Ver. 11. Setting out vnto vs the gloꝝy, comelines and strength of the church, teacheth vs, to ioyne our selues in an vnfeined affection, to that holy body, that is indued with such excellent graces. For though it be true, that these thinges are attributed to the church, as seruing for the singuler prayse of the same, yet the end whereat the holy ghost aimeth, is to draw men by the same, euen inseperably to be ioined therto: to which end also tend al the particulers, afterward and reckoned  
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bp in the verses following.

Vers. 12. Commending vnto vs the continuall increase and sweete delights of the Church, is also an argumēt very effectuell, & as a man wold say, framed to y<sup>e</sup> humaz of mans nature, to moue men to loue & like of the church. Nothing many times discourageth men moze from doing good things then to see y<sup>e</sup> they are or shal bee left post alone as we say, which though it shold fall forth, we shold yet laboz notwithstanding to ouercome y<sup>e</sup> same, because God wil not haue vs to follow the multitude, specially to do euil. Exo. 23. 2. & Ios. his exāple teacheth vs y<sup>e</sup> same. Iosh. 24. 15. And yet how great is Gods care ouer vs, y<sup>e</sup> for y<sup>e</sup> hartening of vs on in y<sup>e</sup> wayes of righteousness, lea- ueth vs not alone, but giueth vs the holy society & fellowship of many of his saints, not as thogh we meant, the multitude of the church, or glorious increase of the number thereof, to be so great (no though the Lord do extend it, from one ende of the earth to the other) as though it were able to match and compare with the wicked, for we know Gods number to be the least, as appereth in the generall floud, wherein only eight persōs were reserued. See for this purpose also Isa. 41. 14. Math. 7. 13. 14. Luk. 12. 32. By which also we may see, that multitude or vniuersalitie of persons, as they saye in poperye, is no good, sure and sufficient note of the true Church of Christe,



Verse 13. Propounding vnto vs, the iuste proportion and holye consent that is in the church, and particular members thereof, contayning in it an other reason to lead vs to the liking of it: for euery particular praise, is as it were a speciall reason that Christe alladgeth to gaine that at our handes by. The strength of this good order and blessed vnity in the church, standeth not vpon men, as the members thereof, for we know by corruption of nature, they are alwayes vnstayed and contentious, but firste vpon God him selfe, whose house the church it selfe is. 1. Tim. 3. 15. who beeing also the God of order & peace, and not of confusion. 1. Cor. 14. 33. it is reason his house should be conformed, and made like to him selfe. And secondly, vpon the vnity of those spirituall graces, that God hath blessed it withall, there beeing but one bodye, one spirite, one hope of our calling, one faith one Baptisme, &c. All which are notable instrumentes to cause vs to indewour to keepe the vnitye of the spirite, in the bond of peace. Ephes. 4. 3. 4. 5. Neither is there ment hereby, either a perfect vnity or consent of mindes in all thinges, because that neither hath beene, is or shall bee performed vppon this earth, not for that there is anye want in the thing it selfe, but by reason of the remainders of sinne in men, God hauing reserued that excellent estate to the life that shal be reuealed, there beeing here varietie of iudgement in the matters

ters of smallest waight, though the foundation it selfe, shall be alwayes vnshaken: or approuing of vnitie to be an essentiall note, to discerne the visible church by: because eyther it must be v-nity in verity, (which is the life and soule of the church,) or else it will not serue, and vnitie it self, howsoeuer it may be very profitable for the preservation of the whole, yet it is no sure marke, to know the whole by, no not in naturall bodies, much lesse in this spirituall body of the church.

Verf. 14. Propoundeth vnto vs two good lessons. First, the excellēcy of the ministry, in that it is resembled to eyes, shepooles &c. the Lord by the meanes of them, conuerting men vnto him selfe, and bzinging forth moske notable effectes, both for his owne glorie, and the good of his seruautes, of which we may read in manye places of the scripture, and particularly. Rom. 1. 14. 15. &c. 2. Cor. 2. 14. 15. &c. Ephes. 4. 11. 12. 13. 14. So that whosoever they are, that doe not verie highly esteeme the same, they offer great dishonor to almighty God, and tread vnder foot the meane of their owne saluation. Secondly, in that hee resembleth the church, and the particular members, yea and if you will also the ministers especiallly, to the towre of Lebanon, that looketh Damascus in the face; we learne therein the courage and constancye of the same, that feareth not the faces, nor flattereth the persons of any, no not of their greatest enemies, we know-



wing that Damascus was an bitter enemy to þe people of God. Whereof also wee may yeelde this reason, that if the good childzen of godlye parents, shall not bee ashamed nor afrayde to speake to their enemies, either in the gates of the City, where magistrates sit in iudgement, or in the gates that enemies do besiege, of which David speaketh, Psal. 127. 5. Much lesse shall the Church or childzen thereof bee ouertaken therewith, howsoever they may sometimes haue their feares. And this we may see performed particularly in Stephen, Acts. 6. 15. And generally thorough the whole seuench chapter of the sayd booke of the Actes.

Verse. 15. Commending vnto vs the excellency and aboundance of Gods graces bestowed vpon the church, is another argumēt propounded by the holy ghost, to drawe vs on more and more to loue the same. Al which is put down, not only for the high & exceeding commendation of the church of God, as which is indued with al manner of louely graces from the Lord: but also that so he might win that at our handes, eyther by some one of these sundry reasons, or by all of the ioyntly together, that otherwise coulde not bee gayned of vs. We learn also, that not mean men onely, but euen the mightiest of the earth, should make this their speciall crowne and glozpe, to delight in the church of God, yea to take delight in the very stones therof, as Gods seruants are

are said to doe. **Psalme. 102. 14.** For what could it or can it boote them to liue, and not to liue, as the principall members or at the least sound members thereof, sithe all of them must confesse, that without the church there is no saluation: And the rather they aboue others should strue hereto, because their examples, are manye times forcible, to fetch that from men, eyther for feare or fauour &c. that other mens works can not winne.

**Verf. 16** Deliuereth vnto vs this doctrine: namelpe, that the Church contayneth in it, not only more glory and beauty, then can bee scene with the outward eie, but than can either be conceiued in heart, or expressed with mouth. Which also should moue vs vnfainedly to affect the same. Wherof also me thinketh we may peeelde a double reason: the first because of the narrownesse and straightnesse of our owne vnderstanding, we being not able sufficiently, either to thinke or speak of the least of Gods graces, much lesse of the church, vppon whome the Lorde hath bestowed euen the very treasures of his goodnesse: secondly, because of the excellency of his graces themselves, whether we consider them generally or particularly: they beeing as in respect of themselves, euen of his nature from whom they flow, is to say, altogether infinite & incōprehensible.

**Ver. 17.** Teacheth vs, howsoeuer the church, both in the whole and in the partes thereof, may



be greatly, by the burthen of afflictions oppressed for the time, that yet notwithstanding it shall rise vp againe, doe the wicked what they can. Which as we know to be truely performed in Christ our saviour the head therof, whom it was impossible y<sup>e</sup> the sorowes of death shold altogether hold down. Act. 2. 24: so was it also verified in the Apostle, and other beleeuers, who sayth of him self and thē: we are afflicted on euery side, yet not in distresse, persecuted, but not forsaken, cast downe but perish not. 2. Cor. 4. 8, 9. Which indeed ariseth in them, from the strength of Christs euercomming, we being in him, become moze then conquerors, Roma. 8. 37. Oh whom would not this comfort and incourage to suffer any thing, yea euery thing, for the professi- on of Christ, and the keeping of a good consci- ence before God and men.

Verf. 18. Teacheth vs, that the greatest mat- ter of ioy to the church, standeth especially vpon these two points, to wit Christs continuall pre- sence, and his making of the same fruitfull, in the seueral duties, that the church is to perform, to God and men. One of these maye not, nor can not bee sundred from the other: because where Christe is, hee is not there idelly or in vaine, (though we muste confesse also, that the force of Christs grace appeereth not a like at al times, because it is darkned many times, with the my- stes & cloudes of our owne corruption) but dwell-  
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ling in their harts by faith, he maketh the fruitfull in all good woꝝkes, and inableth them to comprehend with all saints, what is the breadth and length, and depth and height, that is, all fulnesse as it were of fayth and obedience. See for this purpose Epes. 3. 17.

Verf. 19. Doth notably commend vnto vs, the excellency & gracious effects of the word of god. Whereof, who so listeth to read, may see a large discourse psal. 119. And if they suppose that to be too tedious, they maye more shortly see it comprised: Psal. 19. verf. 7. 8. 9. 10. 11. which the holye Ghoste doth so much the more highly extoll, because men are wont to haue it in very small regard & account. And yet in y<sup>e</sup> praising of it, he doth not as me, (who to win men to the loue & liking of such things as they propose) giue excessive or but true commendations thereof, but in all truth and simplicitie, exalteth the same: & if he come short any waye, it is because the Lord is too sparing in it, not that hee wanteth wordes to expresse the praise of it, or that the thing it selfe is not most high & excellent, but because hee is for our weaknesse sake contented to stoupe downe, commending it so farre forth, as we are able thorow his spirit to conceiue of it, and not otherwise. Is it not then a pitifull thing, that this word shall receiue so great a commendation, and that we shall be so backward in intertayning the same?



CAP.





*C A P. 7. and the summe  
thereof.*

The church hearing of the earnest affection and loue of Christ hir spouse, towards hir, whollye resigneth vp her selie vnto him, verse. 1. and afterwarde doth not onelye seeke, to know the signes of the day set for their mariage, but doth wishe from hir hart, that the time therof were come, ver. 2. 3. 4. 5. 6. 7. She admonisheth her Damsels, handmaidens or friendes, of their dutie, that they should not hinder hir, being now conuersant with hir husband Christ: vers. 8. And lastly she declareth her most ardent and earnest loue towards him, desiring euen for euer, to be beloued of him againe, ver. 9. 10. 11.

- 1  *Am my welbeloued, for his desire is towards me.*
- 2  *Come my welbeloued, let vs goe forth into the fielde, let vs remaine in the villages.*
- 3 *Let vs rise vp early to the vines: let vs see whether the vine flourish, and whether the small grape, hath opened it selfe, & whether the pomegranates*

- granates florish: ther will I giue thee my lones
- 4 The mandrakes haue giuen a smell: and in our gates are all sweet thinges: new and olde: I haue kept them for thee.
- 5 O that some woulde giue thee, to be as a brother vnto me, that sucked the breastes of my mother: though I found thee in the streat, I woulde kisse thee, neither woulde they dispise me.
- 6 I woulde lead thee, I woulde bring thee into the house of my mother that teacheth me: I woulde cause the to drinke spiced wine, yea sweete wine, made of my Pomegranate.
- 7 His left hande shoulde be vnder mine head: and his right hand should imbrace me.
- 8 I charge you by an oth, O yee daughters of Ierusalem: why should yee stirre vp, or why should ye awake, this my loue, vntill he please?
- 9 Who is she that commeth out of the wildernesse, leaning vppon her welbeloued? Vnder the apple tree I raised thee vp: there thy mother conceived thee: there she concealed that bare thee.
- 10 Set me as a seale on thy hart, & as a signet vppon thine arme: for loue is strong as death, iea-lousie is harde as the graue: the coales thereof are coales of fire, and as a flame from the lord.
- 11 Many waters cannot quench this loue: neither can the floudes ouer-flow it: if a man woulde giue all the substance of his house, for this loue, in contemning they woulde contemne him.





**OUR** Sauour hauing in the former chapter graciously comforted his poore distressed church, partly by giuing her, an high and excellent commendation, & partly by promising her, his continuall and gracious presence, euen vntill the time of the solemnization of the marriage betweene them, be come. The church in this chapter, sheweth what notable effectes these comfortable wordes of Chriſte, brought forth in her, namelype they did continuallye strengthen her fayth in the truth of those promises, and made her euery day more and more, in earnestnes and busynednes to wish the approaching of the marriage day, that so they might be inseperably ioyned together for euer. Which thing as Chriſte had done befoze in the other chapter, so doth the church here, thereby to let the Lorde, as it were vnderstand, that there was no want of loue and affection, both towardeſ him, and towardeſ the thinges also, that he him selfe affected.

In this chapter, and the next following (for in both are principallye containned the wordes of the church to Chriſte) the church labouring according to her power, to render lyke for lyke vnto Chriſt, doth set out her most earnest desire, towardeſ that same wished day, of their spirituall marriage. But in this chapter, she doth principallye propound two thinges.

I The

- 1 The first is, that the church doth generallye declare her good minde, towardes Christe her Spouse; and this is contayned in the first verse.
- 2 In the second, (because there are two principall members of this church that is in subiection to Christ, that is, the fulnes of the Jewes, and the fulnes of all the Gentiles (as the Apostle sayth, Rom. 11. 25.) the old church, that is to saye, specially and principally the church of the Jewes, doth declare that shee did very earnestlye wayt for her spouse, and diligently performe her duties, and this reacheth from verse 2. to the ende of the chapter. If or as for that part of the church, which consisteth in the fulnesse of the Gentiles, mention is made of it in the next chapter, as you shall see by the church of the Jewes.

Verse, 1. *I am my welbeloued*, that is, I do cer- Sense  
 tainelye and assuredlye in the right of affiaunce  
 and mariage belong vnto him: q. d. I am no o-  
 thers but his. And these are y churches wordes,  
 manifesting what great good the comfortable  
 speeches of Christ, mentioned in the other chap-  
 ter, did her, and declaring what assuraunce and  
 certaine perswasion shee had of his holy graces  
 towardes her and in her, and of her constancye  
 and continuance, in all sounde affection to-  
 wardes him. *For his desire is towardes me*, that is,  
 he



he doth desire me, and in this affection most tenderly loue me, q. d. There is a mutuall loue betweene vs : as I loue him, so hee loueth me, and as I belong to none, but to him alone, so hee belongeth to none other but to me onely, whereof I haue amongst manye other graces, this as a singular pledge, that he loued me, when I was his enemy, that when I was straying awaye, he called me backe, that hee forgau me when I had sinned, and did continuallye powze his benefites and mercyes vppon me, yea that he offered and gaue him selfe vnto mee ( as appeareth by his dealinges in the other chapter ) and therefore I can not chuse but loue him, and belong vnto him alone. So that wee see, that the Church, maketh the testimonies and tokens of Christes fauour, sure proppes vnto her owne continuance in good thinges, and obedience of his holy will.

Verf. 2. *Come my welbeloued.* Here beginneth the second part of the chapter, in which the church, but specialtye that of the Iewes ( which in the dayes of Solomon was in flourishing estate ) doth by turning her speech vnto Christe, ( whereas in the former verse he had spoken, as it were to some others ) stirre him vp by comunon affection as well as shee, to wayt for and obserue the time of their holy mariage, and this is contained in this and the thirde verse. Secondlye, shee peeldeth vp all the good thinges that shee had,

had , to the glozpe of her Husbande and head,  
 verse 4. yea euen her selfe , for the wonder-  
 full loue that shee bare towardes him, verse. 5.  
 and so on forwarde to the ende of the chapter.  
 So that these wordes, *Come my welbeloued,* are  
 woozdes of exhortation , and prouoking as it  
 were, taken also from the loue of the church, to-  
 wardes Christ, moze effectually to perswade the  
 thing she desireth, because men willingly com-  
 mit them selues to the companye , and easelye  
 yeelde to the requestes of suche , as they take to  
 bee their vnbrayned friendes . *Let vs goe forth  
 into the fildes .* Shee speaketh it after the ma-  
 ner of men, inhabiting cityes, and hauing their  
 farne houses abroad in the country, will walke  
 they and their people to the same for recre-  
 ation , and to see how forwarde the springe is;  
 and whether the tyme of Sommer and haruest,  
 doe drawe nigh : but all this muste bee vnder-  
 stood spirituallye , as though the Church  
 shoulde saye , I beseeche thee, doe not alone  
 and by thy selfe, imploy thine affection in sear-  
 ching out the wished tyme of oure marriage,  
 as thou seemest to saye before. chapter 6. 8.  
 but let vs both togeather imploye our com-  
 mon diligence thereto , for I likewise desyre  
 to haue that Marriage daye drawe neare,  
 and the thinge it selfe perfourmed also . Nei-  
 ther muste this exhorting of **C H R I S T**  
 bee vnderstoode , eyther as though hee were  
 cf



of himfelfe vnwilling to it, or needed the pꝛouo-  
cations of the Church, for wee knowe hee is  
moſte ready to all good thinges, yea and ſtir-  
reth by the church, to the doing of the ſame,  
or elle they would neuer be performed: but the  
church requesteth it for euer, for the ſtrength-  
ning and encouragement of her ſelfe thereby,  
that ſo hauing his continuall preſence and fell-  
lowſhip, ſhe may the more cheerfully go forward  
*Let vs remaine in the Villages.* This part of the  
verſe is diuerſely read, by reaſon of the diuers  
ſignifications of the words vſed therein, as that  
worde *which* we turne *remaine*, ſignifieth alſo to  
lodge all night, which acception of the word I  
rather incline to in this place, becauſe the church  
ſeemeth to exhort to it, as it were of this pur-  
poſe, that ſo the next morning, they mighte bee  
more ready to looke vpon and behold the vines,  
and other thinges mentioned in the next verſe:  
and that which is turned here *Villages*, others  
turne *Cypres trees*, which ſome take to bee a  
buſhe or tree, growing in Egypt, Syria, and  
the countries thereabout, much like to that we  
call *Prinet*, yea ſome haue taken it to bee the  
very ſelfe ſame. See *Pliny* lib 12. cap. 24. Al-  
ſo chap. 1. of this booke, verſ. 14. And indeede the  
word is vſed in ſcripture, both to ſignify *Villa-  
ges* and little towns, and alſo the *Cypres*. But  
whatſoeuer it bee the meaning is all one. q: d. I  
will nowe no more be found vnprepared (which  
was

was the fault of the Church, mentioned before chap. 5, verse. 1. &c) I am ashamed of that carelesnesse, negligence and slouth: it is my duty to watch with thee, and therefore I will indue the perfourmaunce of it, yea I will day & night wayte for the assured signes of thy glorious appearing, and the rather because that as thy glorye, so my chiefe good standeth in the perfourmaunce of this duty: and so the church perfourmeth that vnto Christ him selfe, as shee her selfe affirmed in his personne before chap. 2. 10. had performed vnto her.

Verse. 3. *Let vs rise vp earely to the vines, that is, to visite and looke vpon the vines.* The church sheweth what commodity she and her spouse shal get, by remayning or lodging all night, in the country villages, or amongst the sweet Cypres trees, out of the citie, namely that they shall bee ready earelye, to make triall of that, that they come and look for. *Let vs see whether the vine florisheth, that is, what likelyhood there is, of the approaching of the time of mariage, for to this end tendeth this, and all the similitudes and comparisons following.* And whether the small grape, or as you would saye, *The first grape*: which is called firste, because of the firste sprouting thereof, and small not onely because of the littlenes, but also because it waxeth greater and greater. *Hath opened it selfe, that is, hath declared it selfe vnto men, that it is now become a grape and grow-*

Q

eth



eth, which at the first appearing of it, or as it were in the bud, can hardly be discerned. *And whether the Pomgranates flourish.* The budding of this fruite, (wherof also there was good store in those countries) was a signe of the spring now, and the flourishing thereof, as it were of the summer at hand. By all which as hath bene sayd befoze, the church labourereth to come to the vndoubted signes of the daye of her marriage with Christ. I know others otherwise expound it, as though the church should intreat Christe, and stirre vp her self, to looke vpon the signes of saluation, and Gods grace amongst his owne people, which are manye times compared to Vines. Indeede I deny not, but that Gods people, is Gods vine, and that the bringing forth of flowers and frutes, may well resemble good works, and the outward manifestation of Gods graces, wherewith he inwardly adorneh his Seruauntes, and that they may well bee compared to Pomgranates, which fruite is of it selfe, moste pleasaunte and delightfull to the taste also: but yet me thinketh the former sense is more playue and simple, except wee will saye thus, that the more aboundaunce of good fruite, that Gods people yeelde and bringe forth, the more nigh is the marriage, but because the perfection and fulnesse of oure Fruite, cannot bee in this life, but in the lyfe to bee reuealed, that therefore the per-  
fection

perfection and consummation of the marriage, shall not be till then. It followeth, *There will I give thee my loves*, that is, there will I make manifest and open declaration of my unfained affection towards thee. And shee speaketh of *loves*, in the plurall number, thereby to set out, both the excellency of the same, and the aboundaunce or plenty thereof likewise: which indeed moſte properly is to bee referred, to the great and laſte daye, at what time we ſhall not onely by ſignes moſt certainly perceiue, that the marriage daye draweth nigh, but ſhall in moſt perfect loue, bee moſt perfectly knit, vnto our head and huſbande Chriſt.

Verſe. 4. *The mandrakes haue giuen a ſmell.* Before we ſpeake anye thing of the ſenſe of this verſe, we will a little looke vpon the wordes. The worde that is heere turned *Mandrakes*, is not vſed in all h old teſtament, but onely in this place, and Genes. 30. 14. 15. in which almoſte all interpreters both Iewes and Chriſtians, doe turne it *Mandrakes*: but if the circumſtances eyther of that place of Genes. or this heere maye be waighed, it will be found, not to bee ſo rightlye tranſlated. For the place of Genes, if we weigh Rubens childhood, we ſhall perceiue, that he was drawen and mooued towards them, rather by ſome pleaſaunt ſhew, and colour of them (the Herboziſtes agreeing, that the

2

leaves



leaues of the Mandrake, speciallye of the male,  
 are of a whitish Greene colour, and the apples of  
 it sayre, yellow and round) then by any vertue or  
 strength, he either thoght or knew to be in them.  
 Besides that they should not be Mandrakes, me  
 thinketh there are yet two circumstances moze,  
 the one taken from the place, where it is sayde  
 Reubens flowres did grow, namely in the plain  
 and open field as it were, wheras they that write  
 of Mandrakes, affirme that it groweth mooste  
 gladly, in darke & shadowie places: an other is  
 from the time, v3, that these flowres were ripe in  
 the dayes of wheat harvest, wheras the Herbo-  
 ristes affirme, that Mandrakes can not be so  
 soone ripe: whereof also this maye bee one rea-  
 son, because they delight in darke and colde pla-  
 ces, we knowing by experience and reason, that  
 thinges growing there, can not be so soone ripe,  
 as they that grow abroad, and haue the power of  
 the sunne to set them forward. Concerning this  
 place it selfe, mee thinketh there is one speciall  
 reason to lead me, why it shoulde not bee turned  
 Mandrakes here: namely because a sweet smel  
 and sauour is attributed vnto it, whereas they  
 that be experienced in Mandrakes, write and  
 affirme, that they haue no good sent or sauour at  
 all. Or thinketh rather, that both in Genesis,  
 and in this place, the circumstances being con-  
 sidered, and namely that Rahel was there drawn  
 to a liking of them, by the sight of them, rather  
 than

than by their vertue: and heere preparation is made and offered in the sweetest maner that can bee, to entertayne the Bydegrome, that therefore it shoulde be turned, as Immanuel turneth it well (*These louely flowers, yeelding a sauour*) vnderstanding by louely flowres, the delight that for their colour and pleasaunt shew, they offer to the eye: and by *yeelding a sauour*, meaning the sweet sent they giue to smelling: q.d. Chyriste should haue all sweet thinges to smell to, & pleasaunt to looke vpon, prouided for his intertaynement: and yet me thinketh I am more confyrmed in this iudgement, because the word here vsed, is deriued from a worde, that signifieth loue or to loue. If anye man see more, or better, let him humbly thanke God for it, and laye it out to the benefite of the church, *And in our gates are all sweet thinges*. The word signifieth precious also. And when the church sayth, *They are in the gates*, she meaneth not onely that they were readye, but alludeth also vnto customes and orders, obserued on mariage daies, men beeing went to straw the houses, entries, doores, yea and streets and all, with sweet smelling herbes as we see, in vse amougst vs. *New and old*, q.d. There is great stooze and plentye of them, for this is an vsuall thing, by these termes to expresse aboundaunce. See for the phrase *Math. 13. 52*. where Chyriste affyrmeth that the Scribes which are taught of God, bring out of their treasures new and olde thinges.



things, I have kept them forth. The church protesteth, that as shee had carefullie reserved these things againſte the marriage daye, ſo that time beeing come, ſhe will plentifully powze them abroad, that ſo Chriſt her ſpouſe maye take pleaſure in the things, that ſhee willingly offereth for his intertainment. Many multically expound theſe things, for the ſweet ſauor that the godly peoſe in the church by their good workes, and holy conuerſation, and I doubt not but it maye bee ſo taken: how be it I ſuppoſe this to bee the more ſimple meaning, that the church, alluding to the outward maner of men in worldly marriages, doth meane thereby, the great preparation that both ſhe had in former tymes, and preſently made againſt the marriage day, and would then plentifully powze the ſame abroad, for the greater manifeſtation of her vnfayned loue towardes Chriſt.

Ver. 5. *Oh that ſome would giue thee.* The church hauing ſhewed ſo great preparatiō ſhe had made for the marriage daye, beginneth to declare the earneſt affection ſhee had towardes Chriſte, wiſhing (as many doe in the earneſtneſſe of their minde, ſpecially when they eyther feel the want of good things, or are moued wick the excellency thereof) that ſhee might continuallye enioye him, as a moſte faithfull friend. Now in that ſhee mencioneth none, to whome ſhee powzeth forth this wiſhe, ſhee meaneth not that euerye  
one

one could graunt this, or that shee did at all ad-  
 uentures speake it, but knowing that it was on-  
 ly in God to graunt the same, shee doth vnder  
 this exclamation or wish, expresse the feruent de-  
 sire, she had to haue this performed vnto her. See  
 Iere. 9. 1. *To be as a brother vnto me*, that is, most  
 faithfull, friendlye and louing, see Genes. 13. 8.  
 Also Psal. 133. 1. *That sucked the breastes of my*  
*mother.* She is not contented onely to haue him  
 as a brother, but as a most naturall & kinde bro-  
 ther, because many times it falleth out, that bre-  
 thzen also are at great iarres, thozow the neglect  
 or forgetfulnes of those bondes, wherewith they  
 should be tyed most straitly together: she wisheth  
 that she might finde Christ, as louing towards  
 her, and as continual with her, as one most natu-  
 ral and kindhearted brother is to & with another,  
 that so she might both continually, and most fa-  
 miliarly also, enioye his loue & comfortable both  
 presence and speech. *Though I found thee in the*  
*street*, that is, in so open and publicke place as it  
 were. See Luk. 14: 21. *I would kisse thee*, that  
 is, I would neither be ashamed nor afrayde, to  
 performe the duties of a holye loue, and sound  
 good will towards thee. See chapter 1. verse  
 2. Also Luke 15. 20. *Neither would they despise*  
*me*, bz, that knew what it meant, otherwise per-  
 haps there might be misludging. We know it is  
 an immodest and vnseemly thing, to kisse women  
 and maydes openly, as many do: but if thou wert



my brother (as though she shoulde saye) no bodye would dislike me for it, though I did it openlye, because of a holy affection I carry towards thee. So here we see, that as shee proposed her wishe and desire, so here shee beginneth to shew, what she would do, if that might be graunted, proceeding in reckoning vp of other thinges that shee ment to perfozme, meaning onelye heere, that in the performance of those holy duties, shee would set feare and shame aside, and not regarde the scoznes and reproches, wherewith the wicked are wont to exercise her, and will still exercise her, till the marriage day indeed come.

Verse. 6. *I woulde lead thee, I wou'de bring thee.* Shee doubleth the worde as it were, to note not onely the ioyfulnesse of her hart, to thinke vppon this (which if it were so delictfull now, that shee coulde not tell with what wordes to expresse it, what would it be then, beeing performed in full measure) but also the certaine purpose, that indeed shee had to execute the same, binding her selfe by the means of this maner of speech, more straightly to the performaunce thereof. *Into the house of my mother.* Shee alludeth no doubt to the custome in those dayes, which was to bring the Bryde and the Brydegrome also into the houses of eyther of their parents: see chap. 3. 4. and Genes. 24. 97. where Izhac is sayde to haue brought Ribkah, into the tent of Sarah his mother. And no doubt but here vnder the name of  
*mother,*

mother, the whole vniuersal church, which rising  
 vp togeather into one body, shall in good time as  
 a pure virgin, be presented glorious, and vnspot-  
 ted to Christ. See 2. Cor. 11. 2. Ephe. 5. 27. For  
 the better vnderstanding of this point, we muste  
 well weigh two thinges: the first is, the maner  
 of the Hebrewes in their speech, which vse to call  
 some whole thing or body, by y name of father or  
 mother, and the partes deriued from the same,  
 by the names of sonnes or daughters, whereof  
 also there is some reason, because as children be  
 as it were chippes hewen from their parentes,  
 so are other things, when they are disioyned one  
 of them from an other. The second is, the con-  
 sideration that wee muste haue of the church,  
 which in the helpe scripture, is to bee considered  
 after two sortes, to wit, either generallye or par-  
 ticularly. The church generall or vniuersall, is  
 likewise to be considered after two sortes. For  
 sometimes there is contayned, vnder the name  
 or word of the church, Christ with all his elect  
 people, which therefore by reason of the stricte  
 and narrow coniunction, that is betweene him  
 and them, is also called the Bydegromes mo-  
 ther, as ver. 9. of this chapter: and in which re-  
 gard also, the church is called his sister chapter  
 4. 9. and also chapter 8. 1. Sometimes vnder  
 the same word, there is signified the elect onely,  
 as in this place, and before in this booke. chap-  
 ter 3. 4. also chapter. 6. 6. and such like. Where  
 we



we must marke, that the very selfe same distinction, muste bee obserued in the new Testament also, where the church, considered together with her heade Christ, is called Christ. 1. Cor. 12. 12 Eph. 3. 4. that is to say mysticall Christ, as the Fathers were wont to say, or Christ in a mystery: but when wee consider the church, seuered from Christe, then it is called Christes church, or his bodye. Now concerning the particular consideration of the church, or the regarding of it in some part, it is to be waighed, either as it is distinguished by occasion of times or of place. In respect of times, it is distinguished thus, that one part is called the old Church, and that is it which was before Christes comming: the other is named the new, and that is that which hath beene reuealed since Christe was manifested in the fleshe, he casting downe the partition wall, and making of the olde and the newe, but one sheepfold. See Ephes. 2. 14. 15, &c. Also John. 10. 16. In respect of place, thus: the Church of Ierusalem, the Church of Antioch: the Church of Corinthe, of Rome, &c. Now which way soeuer wee consider it, as in parte, it is indeed Christes Sister, euen as if it were the Daughter of one and the selfe same mother. But all this is performed and brought to passe, thow the election of God, *Which teacheth me,* by, all godlynesse, and euerye good thing, especiallye

ciallye in my dueties towardes thee, and how  
to increat thee, and behaue my selfe towardes  
thee, in all such thinges, as maye please and de-  
light thee. *I woulde cause thee to drincke spiced*  
*Wine*, Shee meaneth such Wine or Wines,  
as we call Hypocras, which besides the nature  
and strength of the Wine it selfe, hath by the  
composition and confection of menne, mingling  
manye Spices with the same, great power in  
it, and pleasauntnesse also by the smell of the  
Spices, that as the heart is strengthened, and  
warmed thereby, so the sent might bee satisf-  
fied, with the pleasaunt smell thereof. *Yea*  
*sweete Wine made of my Pomegranate*. The  
worde turned heere *sweet Wine*, signifyeth muste  
or newe Wine, yea generallye all moysture,  
which eyther by exprelling or treading, is fet  
from anye fruite: For it is deriued of a worde,  
that signifyeth to expresse or tread downe, but  
because hee addeth Pomegranates, we maye  
see that he meaneth speciallye the moysture,  
iuyce or liquor, that is or maye bee wronge  
from them. In a worde, shee meaneth that  
if shee might indeede bee partaker of him and  
his graces, shee woulde moste comfortablie  
and ioyfullie intertayne and receiue him. For  
vnder these metaphors, taken and borrowed  
from an earthly banquet, shee meaneth nothing  
els, but the spirituall intertainement of him.

Some



Some thinke these to bee the wordes of the Jewish synagogue, wishing for Christes comming and manifestation in the flesh, and promising a meruellous intertainment of him: but I extend it moze largely, that it should be the voyce both of the olde and new Church, wishing the continuall coniunction of Christ her spouse with her, that so shee might neuer bee pulled from him, which indeede shall bee fully perfozmed in the life that is to come, but yet so farre forth, as it is lawfull, shee desireth to haue it perfozmed in this life, that so they maye neuer bee sundzed one of them from another, that in that holpe coniunction also wherein shee cleaueth whollye and altogether, to **C H R I S T E** her heade and spouse, shee maye freelye and openly serue God, without the feare of tyrantes, or the infamy and slander of worldly men. See Luke. i. 74. Neither is this to be taken, as contrary to that which was sayde befoze in the diuision of this chapter, touching the church of the Jewes, because that the verification of it in the is no hinderance, to haue it verified likewise in the church of the Gentiles, and so by consequent also in the whole bodye of the Church, and so must we vnderstand that, which is in the beginning of the next chapter: namely that look what the Gentiles were vnto the Jewes, in as much as the Jewes were called befoze them, the same are they that are of the Church, and are not yet

pet called as in respect of them, that are already called, but of this matter, more in the beginning of the next chapter.

Verf. 7. *His left hand should be under mine head,* As before she had set out how she would receive and entertayne him: so now for the strengthening of her selfe in the assured perswasion of his unfayned loue towardes her, shee sheweth howe he would comfort her, namely that for her ease, he would put his left hande vnder her heade, as men commonly do, to sicke and infirme persons. *And his right hande shoulde imbrace me,* v3, most comfortably and louingly as dearest friendes do one an other. See this whole verse expounded before chap. 2. 6. there beeing no other difference but this, namely that there shee affyrmeth the thing in present action, and heere by waighing the earnest loue of Christ towardes her, she stirreth vp her hope, assuring her selfe, that if shee may enioye his comfortable and continuall presence it shall be done indeed.

Verf. 8. *I charge you by an othe, O yee daughters of Ierusalem,* v3, *ye moleſt or grieue not this my head and spouse,* ye either may hinder our coming together, or may break of our comfortable company one from an other: and this shee speaketh vnto her handmaydes as it were, or friends. See this expounded before, chapt. 2. 7. also chap. 3. 5. *Why shoulde yee stirre vp, or why should yee awake?* q. d. there is no reason or cause, why you shoulde  
deale



deale either so vn courtcoufly, or malepartly with him, specially sith in his rest, standeth your own good. *This my loue, y is, he whom I so dearly and tenderly loue. Vntill he please, y is, till he himselfe will:* and the Church vseth this as a reason to discourage them from awaking him. q.d. Be not carried away with a fond affection, thinking that it will be good for you and him, that hee should be rayled by or awaked: no, no, he knoweth what and when it is better for you and him selfe also, then you can either think or declare.

Verf. 9. *Who is she.* The church going about to declare the loue shee carried towards her head, and husbände Chziste, doth in this verse, and in the first part of it, by the way of a demand, speak of her self: and in the latter part, taking vpon her the person of Chzist, she sheweth what great graces she had receiued from him. *That cometh out of the wildernes, v3, of this wide worlde, and her owne corruption. Leaning vpon her welbeloued.* She vseth this speech, not ouely to note her loue towards him, men vsing to leane vpon them whom they like. See 2. King. 5. 18. but also to set out the strength and comfort shee had from him, without whome by reason of their owne weakenesse, she had neuer beene able to get out of the wildernes: and all this is spoken by the way of comparison: q. d. was there euer anye Byrde, that tooke such great paines, and vnderwent so many dangers, for the obtayning of him whom

whom she loued: Take therefore these thinges following, as assured testimonies, and pledges of my vntrayned good will, namelye that I haue laboured to laye aside the olde man, denying my selfe, & the whole world also, which somtimes in scripture, is called a wilderness. I say, 4. 3. and by fayth haue ouercome all difficulties, that so I might at the length come to the heauenly house. Heb. 12. 22. Neither speaketh shee this as boasting of her selfe, for she confelleth that shee was fayne to leane vppon Chryste, and he as it were to uphold and vnderproppe her in all good thinges. . . . And by the wordes following shee sheweth that shee had the beginninges: by laying both which togeather we maye see, that shee gyueth all vnto him, euen as the Apostle doth. Phillip. 2. 13. shee beeing but the instrument of Gods power and goodnesse in the performance of the same. *Vnder the apple tree I raised thee vp*, that is gaue thee life, and being, euen as men that are in a heauye sleepe, and are thoroughly waked, seeme to be rayled vp from death to lyfe. And by the *Apple tree*, he meaneth here not onely Ierusalem, from whence the Lorde brought forth a people vnto him selfe, but euen all the places of the worlde, in which it pleased God to beget and bring forth a people vnto him self: all which and euery one of which, may rightly be compared vnto an Apple tree, not onely because vnder the shadowe thereof, there is com-



comfort and refreshing, but also because that the good, profitable, and plentiful fruit of that tree, may very aptly resemble, the good workes of holy obedience, that the faithfull yeeld to the Lord, in which respect also the Prophet calleth them, the trees of righteousness. *Isaiah. 61. 3. There thy mother conceived thee.* Now and in what sense, the church is called a mother. See vers. 6. of this chapter. *There she conceived thee that bare thee.* A description of a mother, and this is repeated, not as a vaine word, but to shew that the church, can not bring forth spirituall children to God, but with as much both paine and daunger, if not farre greater, than earthly and worldly mothers bring forth theirs.

Vers. 10. *Set me as a seale on thy hart.* As though the church should say. Seeing thow thy goodness and strength, I haue undertaken and performed, all these labours and toyles to attyre thee, I beseech thee, let me not be call off, or lose my labour, but let the remembrance and loue of me, take a deepe impression in thee, yea euen in thy hart and minde. *And as a signet vpon thine arme,* that is, let mee bee as deare and precious vnto thee, as the signet that thou carrest about thee: which how precious it was, and highly esteemed, may appeare, in that Zerubbabell, hath a promise made him, that the Lord will make him as a signet. *Hagg. 2. 24.* and on the contrary side, in that Jehoiakim is threated, that if he  
were

were as the signet of Gods right hande, yet the Lord would plucke him from thence. Iere. 22, 24. The summe is, that it is a request full of affection and earnestnesse, which the church maketh vnto Christ, q.d. Seeing I haue yelded thorow thy goodnesse such testimonies and tokens of an vnfaygned heart and loue, I beseech thee againe on the other side, to carry me continually in thy mind to haue mee alwayes in thy sight, and in thy handes, euen as men weare iewels about their neckes, and vpon their brestes, and put ringes, specially their signets and seales vpon their fingers, both to haue them alwayes in a readinesse, and to shew the speciall account they make of them. *For loue is strong as death*, that is, the loue that I carry to thee, is most earnest, vehement and mightye, and will ouercome all thinges, so it maye bee partaker of thee, euen as death it selfe. Others expound it thus, that shee had rather chuse death, than want him that shee loued: but the former sense is moste plaine and simple in my minde, she vsing this & the wordes following, as reasons to perswade him to loue hir againe, and to continue with her for euer, seeing she had so earnestly set her minde and affection vpon him. *Iealousie is hard as the grane.* By *iealousie*, shee meaneth not an ill humor of suspition, but the ardencye and feruencye of her loue towards him, who coulde not abyde as it were, that he should loue any but her. For *iealousie*



Iouſie of it ſelfe is not euill ( ſpeciallſe ſeeing  
 the Lorde ſayeth hee is iealouſe ouer vs. Exod.  
 20. 5. But when it is carryed into the extrea-  
 mitie of a ſuſpicious minde. And when he ſaith,  
*It is hard as the graue*, ſhe meaneth y it wil not be  
 conquered no moze then y graue which as it deu-  
 uoureth all bodies caſt into it, whereof alſo it  
 hath the name: ſo doth ſhe deuour all difficulties  
 & diſtreſſes, that might hinder her from her loue.  
*The coales whereof are coales of fire.* Shee com-  
 pareth her vnſayned loue to an other thinge,  
 namelſe to fire, not onely becauſe it warmeth  
 and maketh hotte, but alſo becauſe it kindleth  
 and increaſeth, yea and is the meane to conſume  
 and purge, the church meaning by this, that the  
 fire of vnſayned loue in her hearte towardes  
 him, ſhoulde not onely be euerye daye moze  
 and moze increaſed, and ſhyne forth as  
 light vnto others, but alſo conſume all cur-  
 ſed corruptions, that might hinder her affecti-  
 tion towardes him, euen as fire ſhould licke  
 vp ſtraw or ſtubble befoze it: and that is the  
 reaſon alſo, why ſhee addeth, *And as a flame*  
*from the Lorde*, or as it is in the Hebrue, *a flame*  
*of the Lorde*, meaning by that a moſt excellent  
 fire, for the Scripture is wont to aſcribe great  
 and excellent thinges to God, as *Psalme 36.6.*  
 Thy righteouſneſſe is like the mountaynes of  
 God: Others take it as a flame of fire ſent  
 forth from the Lorde, to deſtroye the wicked:  
 great

but no doubt shee meaneth to magnifie the greatnes of it, as which God, by the most mighty light of his spirite, doth not onely begin in thole that bee his, but also so kindle and encrease, that it endureth euen for euer and euer.

Veri. 11 *Many waters can not quench this loue.* Shee proceedeth in setting forth the earnestnesse of her affections towardes Christe: shewing that sith her loue was as a mighty and excellent fire within it, it coulde not bee put out, but with many troubles, afflictions and persecutions. It is an vsuall thing in the Worde, to compare both the troubles of the godlye, and the troublers of them also, to Waters, see for this purpose Psalm. 69. 1. Also Reuel. 17. 15 *Neyther can the Flowdes ouerflowe it.* Though shee meane the same thinge in other wordes yet it is no vaine repetition: for it is as much, as if shee shoulde saye, no persecution, no not the greatest, should preuaile vppon mee, to quenche out or drowne vp my loue towardes mee. And that the worde *Flowdes* is so vsed in many places of scripture maye appeare, by Psalm. 124. 5. 5. Also Math. 7. 25. 27. By which hee meaneth as the apostle sayth, that neyther tribulation nor anguish, nor persecution, nor famine nor nakednes, nor peril nor sword, shall seperate vs from the loue of Christe, as Romans 8. 35. If a man woulde giue all the substance of his house for this Loue,



Shee meaneth that though a man would giue al that he had, either to buy this loue of her, or to get it from her, it were nothing, it were but labour lost, and therefore shee addeth, *In contemning they would contemne him*, that is, they would certainly contemne him, and all that he offered to, making no account neither of him, though hee were neuer so great, nor of the thing offered, though it were neuer so precious. For this the manner of the Hebrue tongue, when they highly praise, to double the word, and when they greatly dispraise, to double the word likewise. See chap. 1. vers. 1. In summe, this is it that she meaneth by this verse, namelye to declare, that her loue was so firme and fast to him, that it could not be rent or pulled from him to anye other, either by anye force, or by anye fraud, or by any flattery, or fayre promises, which are not onelye the strongest, but the onely way also, that the Deuill and his instruments vse, to pull men away, from the loue and obedience of God.

Vers. 1. Teacheth the whole church, and euery particular member of the same, to be thorowly assured and perswaded of Gods election, and assured fauour towardes them for euer and euer. For if it be true in the whole, as against which the gates of hell shall neuer preuaile, why should it not be true, in euery part and peece of y<sup>e</sup> same. The knowledge whereof, is not onelye comfortable in the dayes of a distressed conscience, we  
hauing

hauing nothing so strong to leane vppon, as the  
 mightye foundation of God, which remayneth  
 sure, hauing Gods seale set vpon it: but also pro-  
 fitable to beat back, that point of Popery, which  
 teacheth men to doubt of their saluation & conti-  
 nuance in good thinges, euen vnto the ende.  
 Neither standeth the strength and staye of this  
 perswasion vpon our selues, for then how quick-  
 ly should we forgoe it, sith our first parents kept  
 not their excellent estate, in the time of innocen-  
 cy: nor vpon any good thing either within vs, or  
 without vs, for all our righteousness before God,  
 is as a filthye and stayned cloath, but vppon the  
 vunchaungeable nature and purpose of the Lorde  
 our God, as also vppon those infallible and sure  
 notes that he hath giuen vs of his fauour, in  
 which respect also we see, that the church heere  
 vpholdeth her self, because she was assured of his  
 sound and vnmoueable affection towards her.  
 Indeed if we looke into our selues, and into our  
 great sins and manifold vnrwoorthines, who can  
 then finde any hope, either of saluation, or any o-  
 ther good grace: but if we will feele and beholde  
 this, we muste cast our cogitation from our sel-  
 ues, and by the eye of faith, regarde the Lorde in  
 his eternall loue and mercye, chusing vs also in  
 Christe his sonne, and that vnto eternall life, be-  
 fore the foundations of the world were layde. As  
 for that which is objected by Papistes against  
 his truth, namely that it saoureth of presump-  
 tion,



tion, is most false, not only because we renounce all thinges in our selues, and disclaime from the same, both in whole and in part, but also we cleaue vnto God in the cruth of his promise, in not abusing his mercey, nor turning his loue into wantonnesse, but making them more forcible meanes, to holde vs alwayes in the awe of a good conscience, and strength of fayth towards him. And if anye doctrine, sauer of pride and be intollerable presumptuous it is that of Popery, which teacheth men to trust in the vertue and goodnesse of the thinges they haue performed, as auailable and sufficient, not onely for them selues, but for others also: and yet we may see the iuste iudgement of God further vpon them, not onely while that they them selues are iustly tainted with that cryme, which vniustlye they cast vpon others, but while they are founde faulty in crossing their owne assertions: for how can that doctrine of doubting which is deliuered in their wytynges, and mayntained in their Schooles, stande with the matter of mens meriting and deseruing: because if there bee desert, and that not only of congruitie, but of condignity and worthines as they saye in their schooles, yea and that there be works of supererogation also, what need they to feare clayming onelye of fauour, but of that they haue deserued. But this we see, that the Lorde hath so stricken them with the spirite of giddinesse, that as they  
 swarue

swarue from the truth, so they agree not with themselves. As for vs, we doe so according to truth and godlinesse, remooue doubting from men, that we establishe no presumption before God, but rather teach them stayednesse, and strength of perswasion, and that not standinge vpon them selues, but vppon God, the author of all certainty and truth, and vpon that infallible verity of his will, which he hath reuealed in his word. For which see John 13.1. Also John. 1.

Verse. 2. Teacheth vs, in the spirite of all holy loue, to exhorte and prouooke one an other, and that by all the argumentes and reasons we can, to the perfourmaunce of good and holye duties. Wherevnto that we may be the better drawen: it shall be good for vs to consider, that this doctrine is not onely sanctified vnto vs in the examples of good people, but also by the verve commaundement of God in his worde, and by that duty of charity which is layde vpon vs towarde other, as towarde our selues, we furthering their saluation by all meanes possible and lawfull: and if there bee anye other reason or reasons besides these rehearsed, to vse them al also, as knowinge that all is little inough, both by reason of our owne corruption, as also by the peruersnesse of them, that wee are to deale with. See for this: Leuiticus. 19.17. Math. 18.16. Colossians 3.16. Heb. 3.13. Secondly, we learne by that verse, not onely with speed



and earnestnes to pursue good thinges, but euen as a man would say, to pꝛeuent the time. It is straunge to see, the quicknesse and liuelinesse of men, about atchieuing of woꝛldly thinges, how they toyle and moyle very soꝛe, and bꝛeake their sleepes as we say, and how dull and heauie they be in and about spirituall and heauenly thinges. No doubt but this carefulnes in the one, which are matters of nothing in comparison, and carelessnesse in and about the chiefest thinges, shall not onely make them voyd of excuse befoꝛe men, but pull vppon them moze heauy iudgement, in the lyte that is to come, in so much as they haue beene busiliest occupied about such thinges, as they them selues know to haue no durablenes, and haue neglected others, of whose perpetuity, they could not chuse but be perswaded.

Vers. 3. Teacheth the whole church, and euery particular member thereof, euen with earnestnesse to looke foꝛ, and hearty desire to wishe, the glorious appearing of the sonne of God, foꝛ the perfecting of that betrothing & mariage, which is begunne betweene him and vs. We say many tymes in the Lordes prayer, Thy kingdome come, but who speaketh it, eyther with an vnderstanding oꝛ a feeling heart? By an vnderstanding heart, I meane one, that conceiueth and perceiueth the true sense and naturall meaning of that petition. By a feeling heart I meane such a one, as in an earnest desire that hee  
hath

hath of eternall glozpe, or of holpe loue, that hee hath to al wel doing, & to ceale from sin, wisheth euen the glorious appearing of our Lord Iesus, and the ending of the dayes of these miseries. It is lamentable to consider, that neither the glozpe of God, nor the loue of our owne saluation, nor the ending of our miseries, nor the attayning of vnspcakable ioyes, nor the practize of Gods seruants, can bring vs on vnto the performance of this duty, but as though we were glewed to this world, in a perpetuall obliuion of eternall blessednesse, or as though the coztes of our own corruption were stronger, than all the graces of God, or examples of good men, so we spend the dayes of our pilgrimage here, and are very likely so to ende them, to the hazarding of our owne soules. See 2. Cor. 5. 1. 2. &c. Also Phillip. 1. 23. Luk. 2. 29. and sundry other such like.

Ver. 4. Teacheth vs, euen carefully to imploy all that we haue to the entertainment & receiuing of Christ. And therefore looke what graces soeuer God hath bestowed vpon vs, we should labour the continuance and increase of the same in vs: for they alone, are the thinges that make Christe to take delight to come vnto vs, and to dwell with vs. See Reuel. 3. 20.

Verse. 5. Teacheth vs, in heartye sort and manner alwayes to intreat the Lorde for the feeling of his wonderfull fauour and rich mercye. No doubt, but if we vsed this meane of prayer often  
times



times & earnestly, drawing nigh also vnto the Lord in the faith of his promises, for he that will come to God, must beleue that God is, & that he is a rewarder of them that seeke him Heb. 11.6. and in vnfeyned repentaunce for our former euils, for God heareth not them that continue in sinne. John. 9.31. See also Prouerb. 15.8. and Prouerb. 28.9. no doubt I saye, but if we perfourmed these duties as befoze, God that giueth liberallye to all men, and repprocheth none. James. 1.5. woulde giue vs his sonne Christe, & together with him all good things also. Rom 8.32. yea euen his hoily spirite. Luke 11.13. to lead vs into all truth and welboing. And here vnto we should be stirred vp, as well by the effectuall sense and feeling of our present wants both bodely and spirituall, as also by the excellencye of the graces to be found in God, which reacheth not onelye to this present life and worlde, but to that also which is to bee reuealed to the sonnes and seruantes of God. Secondly, we maye learne out of that verse, for no shame in our selues, nor yet for no misjudging or euil speech of the wicked, to neglect the performance of any dutye, that may testifie either our loue, or obedience towardes Christe: for if we will doe so, we shall not finde the want of anye lettes in our selues, nor lacke stumbling blockes cast in our wayes by the wicked to hinder vs therein, but we muste by honour and dishonour

honor, by euill report and good report, yea in all  
 thinges approue our selues, as the seruauntes  
 of God. 2. Cor. 6. 48. vnto God and men, and  
 vnto as our Saviour him selfe hath done before  
 vs, that is, for the ioye that was set before him,  
 he hath endured the crosse, and despised the  
 same, and is set downe at the right hande of the  
 throne of God, that so wee considering him  
 that endured such speaking againste of sinners,  
 maye learne not to bee wearied and faint in our  
 minnes. Heb. 13. 2. 3. assuring our selues that  
 if we suffer anye thing with him, or for him, we  
 shall also raigne and bee glorified with him. 1.  
 Timoth. 2. 12. for the persourmance of world-  
 ly thinges, touching our owne pleasures or pro-  
 fittes, yea that though sometimes they bee un-  
 lawfull, we neither are ashamed nor afrayde of  
 men, and why shoulde we bee so in the doing  
 of spirituall duties, and that to our God? It  
 is worthe the noting, that manye that will  
 not blush at any thing before men, will be asha-  
 med to performe holpe duties to God, either of  
 Prayer, confession of faith, Catechising or such  
 like: and on the other side manye afrayde to per-  
 forme euen honest thinges before men, will not  
 blush to do holy thinges in the presence of God:  
 Let these latter people make much of this work  
 of the spirite in them, and labour to increase in  
 the same before God and man, that it maye bee a  
 notable and continuall pledge vnto their fayth:  
 but



but let the other feare and tremble, who haue a dubble note of great vngodlinesse in them, the one that they are not ashamed of euill befoze God and man: the other that they are ashamed of good duties, in the p[re]sence of God & man: and let them labour the amendment of it, or els it will goe hard with them both befoze God and man, and that in this lyfe and the life to come also.

Verf. 6. Teacheth vs in all reuerence and regard, to esteeme the Church, because there is in the same, the aboundaunce of all treasures, fit to furnish vs in the execution of our duties both towarde God and men, and to make vs able in al sweet and delicate sort, to entertayne the Lorde of life, to his glozpe and our eternall comfort. The prophane and worldly people, cannot possibly behold these thinges, because they looke no further, than the eye of flesh and bloud directeth them, or the line of their owne reason, will lead them: they onely the eyes of whose vnderstanding God hath opened by his worde and spirite, perceiue these excellent misteries, for it is the spirituall man that discerneth all thinges, yea euen the deepe thinges of God. 1. Cor. 2. 10. 15. which is not onely true in the misteries of faith and religion, but euen in discryping and discerning the church of God also: for if a man haue no beter loades man, than the light of his owne witte, it is moze likely that he shall imbrace the syna.

synagogue of Sathan, by reason of the outward glozy, and glittering of it, insfeed of the church, than the Lordes church indeed.

Verf. 7. Teacheth vs, that we can neuer haue spirituall ease, nor spirituall comfort, till we be assured of, and doe effectuallye feele Chyiste and his merites, and doe plentifullye taste of the louing kindnesse and fauour of God towards vs in him. They that are distressed in body & soule, and looke for reite and consolation else where, than in him, we may perceiue by this, are foully deceiued, as they also that haue their onely ioy, felicity and contentment in the outwarde, either pleasures or profites of this life. Notably sayth David, Psalm 4. 6. Many say who will shew vs any good? But Lorde lift thou vp the light of thy countenance vpon vs. Thou hast gyuen me more ioy of hart, than they haue had, whē their wheat & their wine did abound: wherof also he seemeth to render a reason. Psalm. 30. 6. saying, that In the Lordes fauour, there is life euen for euer more.

Verf. 8. Teacheth vs, not onelye to haue care and conscience in our selues, to do nothing to the annoyance or displeasing of our Lord and Saviour Chyiste: but also to labour what we can, that others doe not disquiet him. By which we maye see, that the loue and care we carrye towards him, shoulde not bee contayned within the compasse of our owne bosome, but bee exten-



tended to others, as wel as to our selues, y by y means also we may not only prouide, for y pleasure & profit of him, to whom we belong or wish wel to, but further and aduance to the vtermost of our pooze powers, the saluation of other men. Secondly, we may learne to beware of prescribing any thing or time to the Lord, not only because it argueth intollerable presumption and boldnes in vs, we seeing by experience, y superiours will not bear it at their hands, to bee controlled, no not in thinges vnlawfull or wicked (e then what a sinne must it be in vs, to vsurp vpon the Lord, who can appoint nothing but y which is good and lawfull?) but also because it secretly accuseth y Lorde as insufficient in foresight, to determine or doe, whatsoeuer he shall see to bee good for his own glozy, and the benefite and behoofe of those that belong vnto him.

Ver. 9. Teacheth vs two speciall things, first the whol church & euery particular member thereof, y will vnfeinedly come vnto Christ, must vterly remoue fro them all impediments and hindrances y may hinder the in that excellent race, casting away euery thing that presseth downe, and the sinne that hangeth fast on. Hebrewes 12, mortifying the old man continually, with the lustes and concupiscences of the same, that so Christ may take delight and pleasure to dwell in vs.

Secondly, y whatsoeuer graces we haue, either  
out

outward, or inward we haue the only frō & Lōr  
 by christ: who is not only the mean to conuey the  
 ouer vnto vs, but to continue, increasē & streng-  
 then the same in vs, for in him are hid all the  
 treasures of wisdom and knowledge: Col. 2. 3  
 And of his fulnesse haue wee receiued euen  
 grace for grace, Joh. 1. 16. So that we may see  
 heereby, that not onely preuenting grace (as pa-  
 pistes say) is his, but euen all graces subsequent  
 or following the same. For what haue we that  
 we haue not receiued. 1. Cor. 4. 7? Speciall-  
 ly we are not sufficiēt to think a good thoght.  
 2. Cor. 3. 5.

Verse. 10. Teacheth vs, that the thing wee  
 should esteeme most precious, yea pray and wish  
 for, is the assured feeling of Gods fauour and  
 loue towards vs in Christ. Of this some thing  
 hath bin said before. vers. 7. of this chapter: And  
 this is that also which our sauour speaketh in  
 Luke vnto his disciples: Chapter. 10. 20. Re-  
 ioyce not in this, that the spirits are subiec-  
 ted vnto you, but rather reioyce because your  
 names are written in heauen. Jeremy also  
 speaketh excellently of it chap. 9, 23. 24. Let  
 not the wiseman glory in his wisdom, nor  
 the stronge man in his strength &c: but  
 let him that gloryeth, glorye in this that  
 he vnderstandeth and knoweth me sayth the  
 Lord: For I am the lorde which shew mercye,  
 iudgement, and righteousnesse in the earth:  
 for



for in these things I delight. See also 1. Cor. 1. 31. Also 2: Cor. 10. 27. Secondly that our loue to the Lord, shoulde be no colde affection, or some meane measure of a good minde, but that it should be feruent, earnest, continuall, and as a man woulde say syery to consume all lets eyther within vs, or without vs, that might hinder vs from expressing the sound affection that wee carrye towardes the Lorde Iesus. This doth Chyriste notably expresse by sundry particulars. Math. 10. 37. 38. But yet more plainely in Luke chap. 14. 26. When he sayth, He that hateth not his father and mother, & wife & children, brethren & sisters, yea, and his own life also, cannot be his disciple, but most effectually in the abridgement of y<sup>e</sup> law. Luk. 10. 27 Thou shalt loue the lorde thy God with all thine heart, and with all thy soule, and with all thy strength, and with all thy thoght, meaning that al that we haue both inward and outward, shoulde bee imployed in and about, the unfained loue of Gods maiesty.

Vers. 11. Teacheth vs, that no feare or flattery of the aduersaries, should cause vs to fal from y<sup>e</sup> holy loue that wee carry and ought alwayes to carry to Chyrist our head and sauicour. It is the nature of the wicked to assay, by fawning and fauour offered, to fetch that from vs, that otherwise perhaps they could not get from vs, What soeuer they do, we must be resolute, being assured

red of this, that as we will holde and defend nothing, but the Lordes vndoubted truth, so wee will againe in nothing feare our aduersaries, because that all that they doe, or can do against vs, is to them a sure token of destruction, but to vs a pledge of saluation and life euerlasting, and that from God. Philip. 1. 28. Notable for the ouercomming of this assault, are the wordes of the Apostle Paule, in the latter end of the eight to the Romans. Who shall seperate vs from the loue of Christ? Shall tribulation or anguish, or persecution, or famine, or nakednesse, or perrill or sword? As it is written: for thy sake are we killed all daye long, we are counted as sheepe for the slaughter: neuerthelesse in all these things, we are more then conquerours, thorow him that loued vs: for I am perswaded that neither death nor life, nor Aungels, nor principalities, nor powers, nor thinges present nor thinges to come, nor height nor depth, nor any other creature shall bee able to seperate vs from the loue of God, which is in Christ Iesus our Lord. Rom. 8. 35. 36. 37. 38. 39. In which wordes and names, ver. 35. 36. 37. the Apostle sheweth, that no terror of the wicked, should cause him, or the rest of the faithfull, to fall awaie from a sound minde towardes Christ, and in the other verses, viz, 38. 39. hee declareth that no shew of good things offered beeing either present or to come, should

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should pull vs from, or should pul from vs, either that loue, wherewith God in his sonne Chziste, hath loued vs, or wherewith we in some measure of a sound mind, do affect and loue him. Oh that men woulde duely regarde these thinges, that so they might come indeed, not onely to the faith and feeling of the same, but also to the sound obedience and perfozmaunce thereof, that so God might receiue glozy at their handes, their owne soules might be saued in the daye of Chziste, and other men be builded vp by their examples to do the like.



*The 8. and last Chapter and the summe thereof.*

The olde Church or Church of the Iewes, consulteth with Chziste her heade and spouse, concerning the calling of the Gentiles, declaring that it is one part euen of her spirituall ioy, to see that they shall be chosen into Chzistes flocke. verses 1. 2. 3. Chziste againe on the other side, setteth out his affection to the church, and wished still to be commended and praysed of her, verses 4. 5. 6. Which

Which the Church taking euen as it were out of his mouth, shee desireth his continual presence, and fauourable aide for euer,



*E haue a little Sister and shee hath no breastes : what shall we do for our sister, in the daye wherin speech shal be had concerning her?*

- 1 If a wall is to be builded, we will build in it, a pallace of siluer, & if the gate is to bee defended, wee will fence it about with boordes of Cedar.*
- 2 When I my selfe shall be as a wall, & my brestes like Towres, then shall I bee in his eyes, as one that findeth peace.*
- 3 Shelomoh hath a vine in Baulhamon : he gaue the vine it selfe, vnto the keepers : a man bringeth for the fruite thereof, a thousand peeces of siluer.*
- 4 My vineyard which is mine is before my face: to thee O Shelomoh a thousand, and two hundred to them that keepe the fruit thereof.*
- 5 O thou that dwellest in these gardens: the companions harkening vnto thy voyce, cause mee to heare.*
- 6 Flye thou O my welbeloued, and be like vnto the roe, or to the young hart, vpon the mountains of spices.*





The Church especiallve of the  
 Jewes , hauing before made  
 mention of her vnfaigned loue  
 towardes Chziste , as we maye  
 perceiue by the latter end of the  
 other chapter , doth now mani-  
 fest the sound affection that she carrieth towards  
 him, euen by an other circumstance, to wit that  
 she taketh wonderfull care, for the enlargement  
 of the glozy of her spouse, not onely by delibera-  
 ting, but also after a sort wishing the calling of  
 the church of the Gentiles , yea making as you  
 would say large and great offers, for the accom-  
 plishment of the same. Which though indeed it  
 did at that time most properly belong vnto the  
 people of the Jewes, who in those dayes were in  
 outwarde profession the onely people of God, it  
 doth now concerne the whole church, who are  
 the same now, because the partition wall is ta-  
 ken away, that the Jewes were, & ought to car-  
 ry the same sound mind towards them y are not  
 yet called, that the Jewes did to the Gentiles,  
 that were then without , the Lorde vnder the  
 church of the Jewes , resembling no doubt, the  
 congregations that should be gathered of all the  
 nations of the worlde, and by the Gentiles set-  
 ting out such, as hauing not hearde the worde,  
 were yet notwithstanding in good time, by the  
 ministerye of the worde and working of the spi-  
 rite, to be effectually called to the Lorde: where-  
 of

of also this me thinketh maye seeme to be a good reason, because y as the Lord will alwayes haue his church, vpon the earth, so he wil haue y means continually vled, not only that therby, they that bee conuerted, maye be strengthened, but also that others may by the same meane, be mightely reclaymed: otherwise as Gods worke should appeare for a time, and his glozy manifested in strengthening them: so his power shoulde bee hazarded and glozy also, yea the Church it selfe might quickely come to an ende in this lyfe, if there were not as a dayly remoouing of some of them to eternall lyfe, by the meanes of death naturall, to triumph with the rest that are gone befoze, so a continual drawing of othersome theron, by the exercises of the worde, to partake with the reste, in that spirituall warfare, that they are to vnder-goe in this life. And this I woulde haue to bee marked as good, profitable, and necessary, both for the sense and doctrines of this chapter, specially for the thre first verses of it, that we maye not be constrayned hereafter, to repeat the same againe.

I This chapter consisteth of thre partes, or doth especially propounde vnto vs thre thinges. The first point is as it were, a consultation of the old Church, with her head and husbnde Christ, concerning the chosing and calling of the Gentiles, into the selfe same state and condition of eter-



naill grace & fauor with her : & this is contained in the thre first ver. of this chapter.

2 The second thing is, a notable manifestation & declaration, of the sound affection of our sauiour Christ towards the whole church considering both of Jewes & Gentiles, or of all nations as you would saye, this beeing set out vnto vs, not onely by commending the church, but by commending it, by comparing it with Solomons vineyard, yea by preferring it before the same, & by stirring vp the sayde church, to the holpe duetye of praising him, from whō, if he did not highly affect her, he would not desire that commendation. ver. 4. 5, 6.

3 The third thing is an earnest request or prayer, that the church beeing moued with the loue of hir husbände, & care to obey his cō-mandements, maketh vnto him for his continual presence, comfort, and assistance, to lead her & to guide her, into all truth & well-being, and this is contained in the 7. and last ver. of this chapter.

Ver. 1. *We haue a little sister.* She beeginneth to propound the matter touching the vocation and calling of the church of the Gentiles. Whē she saith *we*, she meaneth it of Christ & her self. q. d. O husband & spouse, thou & I haue & by y<sup>e</sup> worde *sister*, she vnderstandeth y<sup>e</sup> church of the Gentiles: which she calleth her sister, & the sister of Christ Iesus also, because they haue both one cōmon father,

ther, viz, the Lorde, of whom is named the whole family, in heauen & in earth. Ephel. 3. 15. yet so y we alwaies obserue this true & holy distinctiō that Christ, especially as in regard of his Godhead, is the verye naturall sonne of God indeed, wheras we are his sons & daughters, whether we be Jewes or Gentiles, thozow adoption & grace Rom. 8. 16. & 2. Cor. 6. 18. in what respect further either y whol church, or the particular churches of Jewes & Gentiles, maye be called Christes sister, or sister one of them to another, see before chap. 7. 6. She addeth that shee is *little*, y is not ripe or growen to any greatnes, or as a man would say, not come to the peeres of mariage or marriageable (vnderstand it alwaies spiritually) because y fulnesse of y time for their mariage (as you wold say) or calling was not come Gal. 4. 4. euen til Christ him self was ascended, & had sent forth his Apostles, giuing the cōmission for that purpose. Mat. 28, 19. Mark. 16. 15. the misterye wherof, thogh it were prophesied of long before, and euen y very angels did after a sort, desire to beholde y accomplishment of it, yet was it reserved to be made most manifest, & performed by y Apostles in their daies, as appeareth 1. Pet. 1. 10. 11. 12. *And she hath no breastes.* This is added, euen to expresse her littlenes or smalnes as before: q. d. She is not yet marriageable, or fitte for Christe, no more then as a man woulde saye, a very young Damosell is fit for a man, because they are not apt to conceine, bying forth,



or nourish childzen, and euen so was it with the  
 Gentiles: for neyther were they fit for Chyſte,  
 and to receiue or imbrace the Lorde, becauſe  
 they wanted that peeres and ripeneſſe, that the  
 Lorde had appointed w<sup>th</sup> him ſelf for them, as alſo  
 the meanes wherby they ſhould haue come to it,  
 for vnto the Iewes, and not vnto them then, was  
 the adoption, the glory, the couenauntes, and the  
 ſeruice of God committed, Rom. 9.4. If any  
 man wil ſay, there were diuerſe of them called,  
 I anſwere that that was as a man woulde ſay,  
 but the addition of one day, or ſome ſmall time,  
 to a naturall life, in reſpect of the fulneſſe of the  
 age that they grew too after wardes in Chyſte.  
*See Ephel. 4. 13. What ſhall we doe for our ſiſter.*  
 The Church and Chyſt are brought in here, as  
 it were a man and a wife, or a brother and a ſi-  
 ſter, debating what were beſt to bee done, with  
 their yongest childzen or kinred, and which way  
 they might moſt labour their preferment. Wee  
 know by the practiſe of the worlde, that not one-  
 ly godly, but naturall brethren and ſiſters, will  
 uſe all the means y<sup>e</sup> they can, for the preferment  
 and good beſtowing of ſuche of their kinred, as  
 he vnmatched. The ſelfe ſame affection doth the  
 Church and Chyſt put vpon them here, the bet-  
 ter to reſemble the care and conſultation y<sup>e</sup> they  
 had, for the calling of the church of the gentiles.  
*In the day.* She putteth day a part of time, for y<sup>e</sup>  
 prefixed & ſet time w<sup>th</sup> God, whither it were mo-  
 neth

neth, yea, &c. *Wherin* hee woulde accomplishe the calling of the gentiles. *Wherein* speeche shall bee had concerning her, that is, concerning her calling into the church, that so there may be one sheepfold, euen as there is indeede properly but one shepheard. Ioh. 10. 16. and one church as there is but one heade of the same Iesus Christe. Ephes. 5. 23. In effect in this interrogation or demaunde the churche meaneth this much, q.d. *When* I shall propound thy worde for the winning of the gentiles, and thou shalt giue a notable increase vnto the same effectuallye, and enlarge it mightilye with wonderfull blessings, in so muche that the mystery of that holy marriage, which was kept secret since the world began, but shall now thorough the soueraigne authoritie of the eternall God be declared vnto all nations. Rom. 16. 25. 26, That so they may by fayth bee ioyned vnto thy body; then and at that time what shall we do for this our sister the Church of the Gentiles? *Hitherto* reacheth the question propounded as it were, in the way of consultation or aduise.

Verse. 2 *If a wall is to be builded.* This verse contayneth an answer vnto the former question, in which is set out vnto vs, yet metaphorically and vnder figures, the resolution of Christ and his church, what they will doe, and what waye they will take, when the fulnesse of the gentiles shall come in. And heere they are brought



brought in, as men consulting and taking ad-  
 uise, to place and to plant great store of people,  
 and fearing that the roomes they haue prepared,  
 or the city that they haue appoynted, will not be  
 large enough to contein and hold them, they say  
 thus: if the olde walles be to be razed and pulled  
 downe, and newe, to inclose a larger circuite of  
 ground, for the intertainment of our friends, be  
 to be erected and set vp, let vs do it. *We will build*  
*in it a pallace of siluer: q. d. we will not onely in-*  
 large our wals for their sakes, providing by that  
 meanes things necessary & fit for them, but that  
 they may know they shal be indeed most hartely  
 welcome vnto vs, they shall perceiue that as we  
 our selues will spare no paines or cost, for their  
 holy intertainment, so they shal haue al thinges  
 that may indeed be delightful vnto them. And  
 all this is donne to drawe on the Church of the  
 Gentiles with willingnes and speed to come to  
 the Lorde. Siluer is a precious thing as we  
 know, and much set by amongst men, but when  
 they shall haue it in such plenty, that pallaces as  
 a man woulde saye, shall be built with the same,  
 that is strong and mighty to draw. And that is  
 the reason, why vnder such earthlye thinges of  
 great delight, the Lorde setteth out spirituall  
 matters. See before chapter 6, 14. of the I-  
 uory Tower. Also Reuel. 21. in the descrip-  
 tion of the heauenlye Ierusalem. *And if the*  
*gate is to be defended, that is, the entraunce that*  
 th y

they must haue, is to be strengthened. *We will fence it about, that is, make it strong and mighty With bordes of Cedar, that is with thinges that shall last: for Cedar will not rot or worme eate as Writers affirm: for the durablenesse whereof, see 2. Sam. 7. 2. 7. &c.* The meaning is, that if they feare any thing to hinder their entrance, or stande in doubt when they are entered, of some annoyauce from abroad, they shall not need either to fear or doubt, either the one or the other for they shall haue strong and pleasaunt walles, and mightye and durable Gates safely to defend them. And as all this is done, to incite and prouoke the Gentiles, in some measure of a sounde minde, to ioyne them selues to the Church, so it is not without cause, that hee mencioneth both Walles and Gates, noting in deede thereby, that Gods fauoure to his Folke shall bee all in all to them, more safelye defendinge them, then in the strong Citie, *Psalm. 31. 21.* The meaning of this Verse is, that at what time the Church of the Gentiles shall bee called in (whiche in deede by reason of their infinite multitude, coulde not bee containe within the narrowe Boundes of the Citie of IERUSALEM, euen as the Prophettes them selues Prophetied and foreshewed, of whiche you maye reade *Isaiah. 49. 20,* And *Zechariah 2. 4.*



24. not within the boundes of Judea it selfe, that then they shall bee constrained by reason of such infinite number, yea that they will be willing to, rather then the Gentiles shoulde bee secluded, to bring in a new forme, and order as it were of a city, yea to pul downe the old walles, and to set vp newe walles and newe gates for the enlargement thereof, for by the terms *walles* and *gates*, there is by the figure *Synecdoche*, that is a parte or partes put for the whole, meante the city, which also is vsuall in the scriptures, See *Psalme. 18. 29.* Also *Amos. 1. 7.* And for the worde gate so taken, see *Genes. 22. 17.* Also *Genes. 24. 60.* *Deutr. 16. 5.* All cometh to this end, as though Christ should say, seeing the increase shall bee so great, wee will imploye, euen our common trauayle and payne together in this building vp of the whole church together.

Verse 3 *When I my selfe shall bee as a wall,*  
 The olde church hauinge before declared her good minde, towarde the church of the gentiles doth not so stay therein, that shee neglecteth her selfe: but sheweth that howsoever shee hath receiued as yet more graces from GOD, then the poore church of the gentiles had, that yet notwithstanding there was muche to bee added vnto her beauty and strength, which also she did look should be perfourmed to her, euen by the vocation of the gentiles: and that maketh

keth her also to adde, *And my breastes like towers*, that is sayre and comely, by which alio she noteth, that thogh shee were then to be discerned from the churche of the gentiles, which as was sayde befoze, had no Breastes, and shee had some, yet there shoulde bee an increase still of that comlinessse and strength. *Then shall I bee in his eyes*, that is, in the iudgemente and accounte of Chyste. For because that the iudgemente of the eye, is in moste thinges certayne, and it is a notable instrumente to conueyghe to our vnderstanding the trueth and certainty of thinges, she putteth therfore the eye for the Iudgemente that Chyste shall haue of her. *As one that findeth peace*, that is, very deare and pzeious, and full of delight and contentment. For euen as that man, that hath liued in long and greate disquietnesse, seeking notwithstanding for peace, and finding it at the length, hath obtayned his heartes delighte and ioy, yea, that whiche hee preferreth befoze all that hee hadde: so was it and shoulde it bee with the Churche. All in effect is as muche, as if the Churche shoulde saye: when a greate companye of the gentiles beeing ioyned together with mee, shall growe vp togeather with them, and they with mee, and so wee both make but one Citie, I shall not bee farre from that same quietnesse of Spirite and blessednesse, for whiche I trauayle so soze now.

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I do in deed perswade my selfe now, that I am not onely entering therinto, but haue made some good proceedinges therein, howbeit the time of my perfection and full strength therein, is not yet come. Nigh it is in deede I confesse, but when the time shall come, that I shall by the glorious appearing of my spouse Chriſte, bee taken vp into the perfect communion and fellowshippe of peace, then shall the marriage indeed bee thorowly finished, and that is it, which in so manie places of scripture, is called the last daie.

Verse. 4. *Shelomoh hath a vine in Baulhamon.* Heere beginneth the Second part of this Chapter, which is Chriſts speech to the Church. Wherein he doth propound two speciall things. First by comparing it to a vine, yea to a most excellent vine, hee sheweth how deare and precious the Church it selfe is vnto him ver. 4. 5. Secondly, hee prouoketh and stirreth her vp, to publishe his praise, and the great graces that bee in him, verse 6. Concerning the wordes. The vine is commended in this verse, first by the person of the owner, to wit Solomon, whose if euer any man liuing, might haue most excellent thinges, hee aboue others (as a man would saye) might haue them, both for the wonderfull aboundaunce of his wealth, as also for the excellencye of his wytte. Secondlye, it is commended for the situation or place wherein it

it was, viz. *Baalhamon*: whiche if wee take as the proper name of a place, as some of the Hebrewew writers doe, and particularlye *Alen Ezra*: no doubt but it was famous, not onelye for good *Vynyardes*, but also for greate store of the same, from whiche also as it should seeme, it tooke the name: for *Hamon* signifyeth a multitude: and if *Baal* maye bee interpreted, as *Rabbi Shelomoh* thinketh it maye, namelye to signifye a playne: to whiche ende hee alleadgeth *Ioshua* 12. 7. Of *Baalgad*, then no doubt but it was so muche the more plentifull, because playnes and *Ualc* countreyes, are mosse commonlye accounted mosse fruitesfull. But if wee take it as a *Rowne* appellatiue as wee saye, or common, and turne it as some doe, and as also the *Woꝝde* maye well beare it in the *Loꝝde*, of the multitude to witte of *Vyne*, meaning thereby as some also doe render it, in a fruitesfull place, the sense and meaning commeth all to one, namelye, that the *Vyne* is commended for the fruitesfullnesse of the place wherein it grewe. *Hee gaue the Vine it selfe vnto thee keepers,* That is, hee lette it foorthe to hyre, or for a Rente, to suche as shoulde keepe, Dresse, prune, cut and trimme the same.

*A man,* That is euery one of those, that hired it, or all they togeather, for so haue  
you



you this word bled in sundry places of scripture. see 1. Cor. 11. 28. *Bringeth for the fruit therof, v3,* that hee hath reaped & receiued from the same, or for the rent thereof as we say. *A thousand peeces of siluer,* that is a verpe great summe, for hee putteth a number certaine for an vncertaine: some read sickles, meaning no doubt common sickles which was halfe as much as the sickles of the sanctuarie, and did amount as some suppose, to the valew of our twenty pence. He that lusteth to see or read moze of this matter, maye view the most learned annotations of M. Beza, vpon Math. 17. 28. whatsoeuer it be this is the third commendation attributed to the Vine, namely that it was hyred or let for a very great rent, which also is an argument of the great fruitfulness therof: and in this verse is contained the first part of the comparison.

Ver. 5. *My vineyard which is mine.* He beginneth here to put downe the second part of his comparison, namely to shew how much Christs vineyard which is his Church, differeth from Solomons, euen as much as Christe who is greater then Solomon. Mat. 12. 42. differeth from him, and as much as spirituall thinges exceed bodely. And this difference is not onely noted in the word *my vineyard*, but also in the words following. *Which is mine.* Christ by dubling the words, noting both the excellency and the certaintye of it, as we haue sundrye tymes declared heretofore:

foze:q. d. It is an excellent vineyard, euen as I  
my selfe, and belongeth to none other but to me  
alone: no man shal succeed me in this, because he  
is the eternal Lord & heyre of all things. Heb. 1.  
2. and therfore of the church also. *Is before my*  
*face, & is, I do continually looke vppon it, & haue*  
an eye ouer it, or watch ouer it alwaies for good,  
noting not onelye his perpetuall presence, in his  
church by this phrase, of which see Math. 28. 19.  
but his continuall dressing and pruning of the  
same (as the husbandmen do vineyards) & it may  
bring forth moze fruit. See Iohn. 15. 2. And  
this is the second thing for which Chrisses vine  
is preferred before Solomons, namelye because  
he is inforced to put ouer his, to the labour and  
dressing of other men: but Chrisme doth as it  
were, with his owne handes, prune and keepe  
his owne. *To thee O Shelamoh a thousand, v3, pee-*  
*ces of siluer or common sickles doe in right ap-*  
*pertayne, as a rent belonging to thee. And two*  
*hundred, v3, peeces of siluer or sickles, for all this*  
must be repeated out of the fourth verse. *To*  
*them that keepe the fruite thereof, that is, to them*  
that labour to dresse it and make it fruitful. And  
al this is spoken by the way of concessiō or graū-  
ting. q. d. I yeeld to this that thy vineyarde is  
worth a thousand sickles a yeare, yea I consent  
to moze than that, that the labozers in it, and  
the dressers of it, are worthy for their paynes, to  
haue ouer and besides two hundred peeces of  

C

siluer,



siluer, and yet for all that this vine of mine shall  
 far exceede the same, in the respects aboue men-  
 tioned. To be short: The force of this reason, ta-  
 ken from comparison of the argument it selfe,  
 is this much in effect. King Solomon himselve  
 not for all his wit & wealth, though hee haue a  
 most fruitfull vine, and such a one as yeeldeth ex-  
 cellent and good store of wine, can not prune it,  
 and dresse it himselve, or receiue the whole fruit  
 of the same, but is faine to let it out vnto others  
 to dresse (and this is the summe and meaning of  
 the forth vers) but as for I my self (saith Christ)  
 I haue a far more excellent and fruitfull vine,  
 hauing many branches in it, (and euery branch  
 bearing many clusters of grapes) than Solomons  
 hath grapes, as a man would say: yea such care  
 and loue do I my selfe carrie to this, as that I  
 will not let it out to others to dresse it, nor suffer  
 any thing of it to bee taken from me (which So-  
 lomon can not chuse but graunt to the dressers  
 of his vyneyarde) because I am alwaies present  
 with it and haue myne eye ouer it continually for  
 good. And yet the truth and worthinesse of this  
 comparison may the better appeare, if wee will  
 well looke, either into the persons, or the things  
 compared. Solomon must of necessity, by rea-  
 son that he was a man and weake, haue others  
 to labour for him, and to dresse the vyneyarde to  
 his vse: but Christ as the eternall God & head  
 of

of his church needeth none of those aydes: for though he vse men as his Ministers, that is not done so muche to derogate from his power, who canne without their helpes worke the saluation of his elect, as for their weaknesse sake, hee speaking vnto them in persons like to themselves, that so they mighte without feare as it were, imbrace the true the. Besides, they that laboure in Solomons Tyneparde, must because it was worldlye, bee recompensed with a worldely wages, and eate as you would say, parte of that y they trauelles for: but neyther **CHRISTE** nor his ministers if wee shoulde speake of them (but indeede wee are not so muche to weighe that in this place) eateth anye bodelye thinge that commeth from the Church, but hee giueth them all their laboure, and receyueth as a man woulde saye, nothinge in comparison from them agayne. If any man list to pursue this further, hee maye, so hee keepe himselfe alwayes, within the compasse of the place, and the Analogye or Proportion of fayth.

Verse. 6. *O thou that dwellest.* After that **CHRISTE** had extolled the excellencye of this Tyne, that is of his Church, hee turneth his speeche vnto the same, giuinge her thereby as it were to vnderstande, that all this he had done, not onelye for her com-



fort, but also for her instruction. For her comfort  
 in that she was so highly, yet truly commended.  
 For her instruction, & she might learn thereby to  
 excoill him indeed & truth, that had beene so libe-  
 rall in her cōmendation. *In these gardens.* Meane-  
 neth the particular Churches vppon the earth, in  
 which the vniuersall church is after a sort, resi-  
 dent and a continuall dweller, Christe yet not-  
 withstanding hauing care, both ouer the whole,  
 and ouer euery particular one, and pruning and  
 dressing them with a singular affection towards  
 them, as appeareth by the particular churches  
 mentioned. Reuel. 1. 2. 3. chapters. *The compani-  
 ons harkening to thy voyce, caused me to heare.* So  
 it is word for worde in the Hebrue text: but the  
 meaning is, make me knowne by setting abroad  
 my prayes to such as are thy companions and  
 fellowes, and eyther harken to thy speeches, or  
 should harken thereto. For though by the worde  
*fellowes or companions*, there be principally ment  
 the sounde members of the church, and name-  
 ly such as doe willingly submit them selues to  
 the worde and discipline of God. Yet all men  
 (because of our common creation, and because  
 of our one and common dwelling place, which  
 is the earth) may be vnderstood thereby special-  
 ly such as will not liue, like hogges and dogges  
 (to whom we are not to giue holpe thinges, nor  
 cast our pearles befoze them, as Christe sayeth  
 Math. 7. 6.) but yeeld and giue ouer their minds  
 to

to healthfull and sound doctrine.

Verf. 7. *Flyethou O my welbeloued.* The third part of the chapter, wherein howsoever the word *flying*, maye seeme to insynuate, as though the church wished the remoouing of Christ: yet doth shee rather thereby note, the speedye approach of Christe towards her, euen as they that goe to thinges they take delight in, doe runne rather than goe, or as we would say flye. *And be like vnto the roe, or to the young hart.* To the end that she may the better expresse the speede or swiftnesse, that shee woulde haue Christ to vse in comming towards her, shee vseth this dubble similitude. For the swiftnes of these creatures, see y<sup>e</sup> which is w<sup>r</sup>itten. Psalm. 18. 33. To which ende also tendeth the worde *young*, because they are farre more lustye and freshe than when they grow to greater yeares. *Vpon the mountaynes of spices.* If we referre this as some doe, to the roe, & young hart, then it meaneth moste pleasaunt hilles or mountaynes: but if wee referre it to Christe, as indeed I take that to be the moste true sense. q. d. thou that art in the mountaines of spices, then it signifieth heauen, the same beeing resembled vnto vs (which otherwise can not bee exp<sup>r</sup>essed) by thinges of greatest sweetnesse and delight in this life. Neither is it besides the purpose, that he speaketh of spices in the plurall number, by which he noteth not only the excellency of heauenly ioyes, but the wonderful vari-



etie and store of them, there beeing more ioyes  
 there by thousandes of degrees, then there is or  
 can bee in the mountaynes, that are best stored  
 with all kindes of most precious & sweet things.  
 In summe, this is the meaning of this verse,  
 that the church embracing Christs commaun-  
 dement, touching the publishing and spreading  
 abroad of his name: and knowing how harde a  
 thing it is to perfourme that duetye, as well by  
 reason of the excellency of the matter it selfe, as  
 also by reason of the great difficulties and dan-  
 gers that are on the earth, for the doing thereof,  
 both sue for his present ayde and continuall  
 presence to lead her and to guide her to the per-  
 formeance of that, & all other holy dutiees what-  
 soever: as though the church shoulde saye, I am  
 vnterly determined to do the thinges thou dost  
 commaund me: onelye I beseech thee to be pre-  
 sent with me, and not onely to make me see and  
 know the thinges commaunded, but also giue  
 me strength to accomplishe the same: yea make  
 haste I praye thee, by thy glorious coming to  
 performe vnto mee, and euerye sound member of  
 my body, all thy gracious promises, and special-  
 ly eternall life. See the like conclusion of shut-  
 ting vp. Reuel. 22. 20. in these wordes: Euen so,  
 come Lord Iesus. Which wordes the church  
 both there and here uttereth, not as prescribing  
 vnto Christ a time (for y were intolerable pride,  
 thrusting themselves into Gods office, who hath  
 set

set a day, wherein he will, in the personne of his sonne iudge all fleshe) but to shew the earnest desire, that they haue to cease from sinne, to be deliuered out of the manifolde miseries of this present euill worlde, and to be made perfect partakers of eternall life and blessednesse, ioyned perpetually with their heade and Sauiour Christ.

Vers. 1. In the care of the old church, for the calling of the Gentiles, not onely whole churches are taught, what they should doe for the reclaiming of them that are without, appertayning notwithstanding vnto Gods kingdome of grace and gloype: but also what particular persons should serue too in the like behalfe. Paule longed after all the church of Philippi, and that from the very hart root in Iesus Christe. For the more euident declaration of which sounde loue of his towarde them, hee calleth God to recorde as it were, againste his owne soule, that he did not dallye or dissemble with them. Phil. ip. 1. 8. where is that carefull affection to bee found amongst men? Naue, where is any measure of a sound minde? That cursed canker of false loue, hath vterly consumed and eaten vp the same. For euen as we see, that in worldly things and states, no man regardeth eyther the common wealth, or the good of an other: so hath God made vs to behold (but yet in his fearful iudgement, as the punishment of our former



sinne) that no man careth either for the thriuing of the whole church, at hoame or abroade, or for the furtheraunce of the saluation of particular people or brethren.

Verf. 2. Teacheth vs, to spare no paynes or coft, for the winning of men vnto God, and for the enlargement of the kingdome of Christ vpon earth. Our goods, yea our liues shoulde not be deare vnto vs in this behalfe. And this matter of action indeed, the holy Ghost doth adde to the former care and affection, as a notable note to discern, who are in truth soundly affected to Gods glory, & the furtherance & flourishing of his church. You shall haue many will by words, make a goodly shew of a ready minde, and if it goe no further the speech, none more forward than they but when it commeth to iustifie their words by their deedes, then men shall finde them, (and therefore much more the Lorde) to be miserable slinkers away and starters aside. If S. John saye, that whosoever hath this worldes goodes, and seeth his brother haue need and yet shutteth by his compassion from him, hath not the loue of God dwelling in him. John. 3. 17. how much more may we safely conclude, that he is utterly voyde of a sound mind to God and men also, that will hazard either the souls of men, or the whole church, for the sparing of his owne pelfe? Because the question is not now, of the body only, or of one particular person, but of the soule also,  
yea

pea the soules of manye for whome Christe hath dyed, and the state of the church of God.

Verf. 3. Teacheth vs, so to perfoyme the duties prescribed in the former verses, that is in care & conscience, to aduaunce and promote the good estate of the whole church, & the saluation of eue-ry particular member thereof, that we do not, either in curiousnes towards other, or in carlesnes towards our selues neglect Gods graces offered and bestowed vppon vs. No doubt, but the holpe Ghost, was well acquainted, both with mans corruption, and satans malice towards him: all which tend, as in all other things, so particularly in this, to bzing vs, to two dangerous and desperate extremes. If he can not cause vs in curiousnesse towards other men, to neglect our selues then he will labour, by care for our selues, to neglect our brethren and to make little account of them. But we see a right rase or course deliuered vs here, according to which if we faile no doubt, but we shall escape, those same fearefull, dangerous and deadly gulfes.

Ver. 4. Teacheth vs, that Princes and mighty men of the earth, may well and lawfully haue, euen as it were the best thinges of the worlde or land wherin they dwell, which also me thinketh may appeare by this, that the Lord hath aduaunced them, to the highest and best place amongst men, and therefore good reason that they should haue all thinges in, in some measure of proportion



tion answering to their states and callings. Al-  
 wayes prouided y they come not by it by iniuri-  
 ous meanes or oppression, as Ahab did, by Ma-  
 boths vineyard. 1. King. 21: or vse it as a mean,  
 to grow either in pride or forgetfulness towards  
 God, as Nebuchadnezzar did. Isaiah. 14. 12. 13  
 Dan. 4. 27 &c. a thing also which god hath forbidden, Deut.  
 6. 12: or in presumption and tyrannye ouer the  
 people. Deut. 17. 20. but y they refer it to Gods  
 glozve, the giuer thereof, the good of his people,  
 for whose sake God bestoweth it vpon the, & the  
 saluation of their owne soules, in the sanctified  
 vse thereof, they beeing led therby, as it were by  
 the hand, to heauen and heauenly thinges, sith it  
 pleaseth the Lorde by such to resemble vnto vs,  
 spirituall and heauenly graces.

Vers. 5. Containing an excellent description of  
 the church, and the continual care of Christ ouer  
 it, doth teach vs two profitable lessons: the first  
 that we shold continually loue the church, which  
 is so excellent, that howsoever earthly things be  
 vled to expresse the same, yet no one thing, nor al  
 the thinges together of the earth can sufficient-  
 ly resemble it, or paint it out vnto vs: the reason  
 is, because worldly thinges are earthlye onelye,  
 and subiect vnto our humaine senses: but the  
 Church is spirituall, and to bee discerned by  
 fayth: for howsoever it be vpon the earth, yet it  
 is not earthlye, and though it be visible, yet not  
 so much visible to the outwardeeye of the bo-  
 dy.

ope, (though that may be a meane many times  
 to direct vs to y<sup>e</sup> places of y<sup>e</sup> churches assembly)  
 as to the eye of faith, which must indeed discern  
 it enen as in respect of the outwarde markes, to  
 wit, the pure preaching of the worde, the sin-  
 cere administration of the sacramentes, and the  
 faithful excecution of Christs holy disciplin: which  
 though they be outward, yet are they spiritual,  
 and must be also spiritually discerned or known.  
 The second, that we should always laboꝝ to ioin  
 our selues to it, and neuer to fear the faces or foꝝ  
 ces of the wicked y<sup>e</sup> persecute the same, because  
 Christe continuallye watcheth ouer it foꝝ good:  
 who we know is greater then all, who also hath  
 made vs such promises, y<sup>e</sup> the gates of hell, shall  
 not preuayl against it: Mat. 16. 18. & therfoꝝe no  
 reason but we should be encouraged: foꝝ if satan  
 with all his hellish power, cannot preuail, what  
 shall the wicked of the earth do, who are not, ei-  
 ther so mighty in power, or so many in number,  
 or so deepe in subtilty, or any way, no not in ma-  
 lyce matchable wich them, though I doubt not,  
 but the hatred and cruelty of the wicked, is furi-  
 ous as the fire to consume, and outragious as the  
 hel or graue to eat vp all, if they coulde haue it:

Verf. 6. Teacheth vs by al meanes possible to  
 extoll and prayse Christ, and to endeouour, euen  
 to our vttermoste, to haue his trueth knowne a-  
 mongst all the people and nations of the worlde,  
 if it were possible. The perfourmaunce of  
 which



which duety is not only acceptable befoze God, who hath commaunded the same, but is profitable to the churche, as who by that meanes is brought to the creatoꝝ and father thereof, yea is comfortable to our selues while we feele therby y we are sound members of that holy body, both in that wee our selues growe vp in the same, and wold gladly haue others to do the like. In what miserable taking then are they, y either haue no care at all to pull on men to Chziste, oꝛ else discourage them, from drawing nigh vnto him, by setting befoze them affliction, persecutions, &c. Oꝛ else peruert them, infecting and poysoning their soules, with false doctrine.

Verse 7 Teacheth vs many good lessons. First it setteth out the weaknes of man, yea and y of y sort of men which are ranged into the church, & therefore haue regeneration begun in them, to accomplishe and perfoꝛme the good thinges of God. Which is not ouelye profitable foꝛ confutation of the Pelagians and free wil men, but also forcible, to beat down, y high conceit y wee carry, of our owne wits, willes, and strength: against which see Genes. 6. 5. Psal. 14. 1. 2. 3. &c. Ioh. 15. 5. Rom. 7. 18. &c. 2. Cor. 3. 5. Phi. 2. 13. Secondly it sheweth vs what wee shoulde do in these wants, namely run vnto God, by earnest & heartye prayers: foꝛ our better incouragement, wherein we haue Gods cōmandement, by which we know, y that duty perfoꝛmed in faith and repentance

pentance, is acceptable befoze him, and his pro-  
 mise also, by which wee are assured that if wee  
 belieue we shal haue our petitions granted. See  
 James 1, 5. 6. But alas! what do wee in these  
 cases, either wee pray very faintly, and forsake  
 not our sinnes, or else we neglect prayer altoge-  
 ther, & seek some odde worldly shifts, or else run  
 ragingly to some one mischeef or another, and so  
 ad drunkennesse vnto thirst, and sinne vnto sin,  
 to the great displeasure of almighty God, and  
 wounding of our own souls. Thirdly, that thogh  
 we liue in this life, and praye for Gods graces  
 necessary to passe our pilgrimage to his glory, &  
 our comfort: that yet we must always remember  
 eternall life, and to saye, Thy kingdome come.  
 For we haue not here an abiding citie, but look  
 for a building that is eternall in the heauens. 2.  
 Cor. 5. 1. And that not so much for any worldy  
 greefe that we endure here, as y<sup>e</sup> hauing al tears  
 wiped from our eyes, wee may not only cease to  
 sin, but also be continually occupied in wel-  
 doing, & made partakers of eternall blessednesse, with  
 y<sup>e</sup> rest of the beleeuers in heauen, whither Christ  
 is gone befoze to prepare a place for vs, y<sup>e</sup> where  
 he is as the head there might we be as the me-  
 bers: which the Lorde bring to passe, and that  
 with speede, according to his good plea-

sure, euen for his crucified

Christ's sake. So

be it.





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